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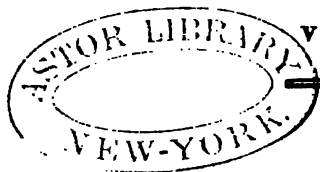
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THE
THEOLOGICAL,
PHILOSOPHICAL AND MISCELLANEOUS
WORKS

OF THE
REV. WILLIAM JONES, M.A. F.R.S.

IN TWELVE VOLUMES.

TO WHICH IS PREFIXED,
A SHORT ACCOUNT
OF HIS
LIFE AND WRITINGS.



VOL. XL.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, NO. 62, ST. PAUL'S CHURCH-YARD;
J. ROBSON, NEW BOND STREET; AND
J. BATHARD, PICCADILLY;

1801.

THE
21st
YEAR

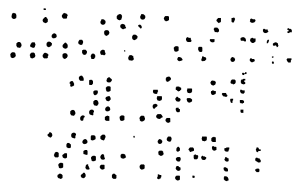
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ELEVENTH VOLUME.

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THE
BOOK OF NATURE;
OR, THE
TRUE SENSE OF THINGS,
EXPLAINED AND MADE EASY
TO THE
CAPACITIES OF CHILDREN.

IN TWO PARTS.

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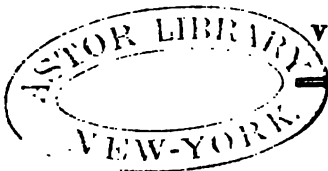
THE *first part* of the following work is extant in a *French* translation ; and may be purchased, for the use of such young people as are learning that language, with the English, at Messrs. *Robinsons*, Paternoster-Row.

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lectures ; on the matter of which my mind had been working for more than twenty years before I could persuade myself that I was fit to write upon it ; and when they who learn this book shall have learned that, I shall have nothing farther to expect of them. The language of the word of God will then be opened to their minds, and the matter of it will have fixed itself in their affections : and when they shall be advanced and settled in life, they will teach it their own children, as I have taught them ; for where this sort of wisdom hath once entered, it will never be lost or neglected ; and he that values it for his own use, will have delight in communicating it to others.

To the Clergy of this Church I shall not *prescribe* ; but, as a faithful brother, I will promise them, that in teaching the younger part of their flock, they will soon see a happy effect, if they will condescend to teach according to the rule I have followed in this book. Other books teach a grammar of *words* ; but this is the *grammar of things* ; to be *conceived* by the *imagination*, and *applied* by the *understanding*, for the improvement of the *heart* in divine and moral wisdom. It is all after the pattern of that plain and forcible style of preaching and reasoning, which first con-

PREFACE.

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founded the Jews, and enlightened the Gentiles; and which will even now raise up converts to the Christian Faith, and support them in the same, against all the seducing efforts of Infidelity.

Newland, May 1, 1792.

INTRO-



INTRODUCTION.

AS the ear heareth *words*, so doth the mind understand *things*: and hence there is a language of the mind, which teaches some things from the nature of other things. While we are learning to read, we think we have got all we want when the book becomes easy: but there is still another language, by which we are to get wisdom in a higher and a shorter way.

All children are delighted with pictures: but they do not know that the whole world is a picture, and that all the things we see with our eyes speak something to the mind, to instruct and improve it.

When we know something of this language, then we may think ourselves able to read like men and christians. It cannot be explained but by shewing what it is; and then it will speak for itself: But as neither children

dren nor men can get wisdom without the help of God, we must pray to Him, that we may hear and understand ; for *the seeing eye, and the hearing ear, the Lord hath made even both of them.*

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THE
BOOK OF NATURE;
OR, THE
TRUE SENSE OF THINGS,
EXPLAINED AND MADE EASY
TO THE
CAPACITIES OF CHILDREN.

PART I.

THE
BOOK OF NATURE, &c.

LESSON I.

THE BEASTS.

THE ass hath very long ears, and yet he hath no sense of music, but brayeth with a frightful noise. He is obstinate and unruly, and will go his own way, even though he is severely beaten. The child, who will not be taught, is but little better; he has no delight in learning, but talketh of his own folly and disturbeth others with his noise.

The dog barketh all the night long, and thinks it no trouble to rob honest people of their rest.

The fox is a cunning thief: and men, when they do not fear God, are crafty and
VOL. XL. B deceit-

deceitful. The wolf is cruel and blood-thirsty. As he devoureth the lamb, so do bad men oppress and tear the innocent and helpless.

The adder is a poisonous snake, and hath a forked double tongue: so do men speak lies, and utter slander against their neighbours, when *the poison of asps is under their lips*. The devil, who deceiveth with lies, and would destroy all mankind, is the *old serpent*, who brought death into the world by the venom of his bite. He would kill me, and all the children that are born, if God would let him; but Jesus Christ came to save us from his power, and to *destroy the works of the devil*.

Lord, thou hast made me a man for thy service: O let me not dishonour thy work, by turning myself into the likeness of some evil beast: Let me not be as the fox, who is a thief and a robber; let me never be cruel, as a wolf, to any of thy creatures; especially to my dear fellow creatures, and my dearer fellow Christians; but let me be harmless as the lamb; quiet and submissive as the sheep; that so I may be fit to live, and be fed in thy pasture, under the good shepherd, Jesus Christ. It is far better to be the poorest of his flock, than to be proud and cruel, as the lion

lion or the tyger, who go about seeking what they may devour.

THE QUESTIONS.

Q. What is the child who will not learn?

A. An ass, which is ignorant and unruly.

Q. What are wicked men, who hurt and cheat others?

A. They are wolves, and foxes, and blood-thirsty lions.

Q. What are ill-natured people, who trouble their neighbours, and rail at them?

A. They are dogs, who bark at every body.

Q. But what are good and peaceable people?

A. They are harmless sheep; and little children, under the grace of God, are innocent lambs.

Q. But what are liars?

A. They are snakes and vipers, with double tongues, and poison under their lips.

Q. Who is the good shepherd?

A. Jesus Christ.

THE TEXTS.

Prov. xxvi. 3. *A bridle for the ass, and a rod for the fool's back.* See also Job xi. 12.

The Book of Nature.

Acts xx. 29. Grievous wolves shall enter in among you, not sparing the flock.

Luke xiii. 32. Go tell that fox.

Psal. x. 9. He lieth in wait secretly, as a lion in his den, to catch the poor.

Psal. xxii. 16. Many dogs have compassed me about.

Matt. x. 16. I send you forth as sheep in the midst of wolves.

Isa. xl. 11. He shall gather the lambs with his arm, and carry them in his bosom.

Mark x. 13, 16. And they brought young children to him, and he took them up in his arms.

Matt. iii. 7. He said unto the Pharisees and Sadducees, O generation of vipers.

Gen. iii. 14. And the Lord God said unto the serpent, Thou art cursed above every beast of the field.

Rev. xii. 9. That old serpent, called the Devil and Satan.

LESSON II.

THE EEL AND THE LARK.

THE eel buries itself in the mud. What a poor nasty life it leads! The lark mounts
up

up towards heaven, and delights itself with sweet music to the praise of its great Creator. Who would not wish to lead the life of a lark?

But then, the lark can work as well as sing; it is never idle: none of the good creatures of God are permitted to live and do nothing. It flies about to feed itself; and when the earth is covered with frost and snow in the winter, it runs about upon the cold ground, and takes great pains to find a small living to keep it from starving. In the summer it makes its nest, and brings up its young. All creatures submit with cheerfulness to the laws of God, but unruly man; who becomes his own tormentor by resisting them: for nothing can make us happy but the laws of God, which are all intended for that purpose. There are many very bad men, who will neither feed their poor families, nor work for themselves, nor sing praises to God, but turn sottish and foolish, and bury themselves in the mud like the eel, or wallow in the mire like the swine. But God hath made me to be like the lark; to find my pleasure and my health in necessary business and profitable learning. What a sad thing it would be, if I should ever for-

take the life of that little sweet innocent creature, to drown my senses in eating and drinking, or waste my precious time in sleep and idleness, or consume my substance with gaming and keeping ill company! Let me learn a better lesson from the little lark; for God hath made larks to teach us what we ought to be; and he hath made swine and wolves, and bats and owls, to teach us what we ought not to be. The lark loves the daylight; it sings before the sun rises; it is always busy and at work. But owls fly from the sun, and love darkness, and make a frightful hooting and screaming, which does not inspire us either with mirth or devotion, as the heavenly music of the lark doth; but rather fills the mind with terror and despair; and was thought of old to forebode some mischief or calamity.

THE QUESTIONS.

Q. How do the lives of worldly men differ from the lives of Christians?

A. As the life of the eel differs from the life of the lark.

Q. What is the delight of Christians?

A. To

A. To praise God.

Q. Does the lark spend all its time in praising God?

A. No, it labours for its living; and we also must do the necessary business of life.

Q. Are all creatures obedient to the Creator?

A. They all follow the laws he hath given them.

Q. What is the man who disobeys the laws of God?

A. A monster, unlike to all other creatures.

Q. For what end did God make the lark and the dove?

A. To teach us what we ought to be.

Q. Why did he make owls, bats, and swine?

A. To teach us what we ought not to be.

THE TEXTS.

Prov. xi. 12. *Whatsoever hath no fins or scales in the water, that shall be an abomination unto you.*

Psal. civ. 12. *Beside them shall the fowls of the air have their habitation, and sing among the branches.*

Jam v. 13. *Is any merry? Let him sing psalms.*

Lev. xi. 13. *These are they which ye shall have in abomination among the fowls—the owl and the bat.*

2 Pet. ii. 22. *The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire,*

LESSON III.

THE SHIPS ON THE SEA.

THE ships sail upon the great and wide sea, whose waves roar; and are tossed about by the winds when the storm blows. Some set out from the land with a fair wind, and with the sun shining upon their sails and colours: but after a while they are driven amongst rocks and shoals; or the great waves of the deep rising upon them like mountains, swallow them up; and the poor people on board are drowned and perish.

The like dangers attend us though we live upon the land: for, alas! we carry seas and storms within us! *The wicked are like the troubled sea, which can never rest, but casteth up mire and dirt.* The quiet spirit of a good man, is like the clear water of the fountain: but

but the restless mind is like the dirty waves of the sea, when the mire of the bottom is stirred up by their motion.

Our wicked passions, such as pride, wrath, and envy, disturb our hearts, as the winds which blow upon the sea: and nothing can quiet them but the word and grace of Jesus Christ, who spake to the raging waves, and commanded them to be still. So can he now command our restless spirits, and restore them to peace; so that there shall be a calm within us.

O how lamentable is the case of those, who perish in the storm of their own passions! If they had learned to govern them in time, they might have been saved from ruin. Perhaps, they came into this world the heirs of wealth and honour, with a fair and pleasant estate, and a fine house provided for them; and were under the care of good parents, who instructed them to be wise and happy: and so they might have continued: but pride rose within them and carried them aloft upon the waves towards the clouds; pleasure transported them into a dangerous sea; then their vices brought them to ruin, and they sunk down to the bottom with despair. Thus were they tossed about like a ship in a storm, till they

they were swallowed up and lost. Temptation is a rock on which many souls split, and are ship-wrecked.

How shall we escape the dangers of this world, the storms of this troublesome ocean, to which we are all exposed, but in the ark of Christ's church, in which the faithful are saved, as the family of Noah were saved when the world was drowned for its wickedness?

THE QUESTIONS.

Q. What is man's life through this troublesome world?

A. As a dangerous passage over the waves of the sea.

Q. What are the rocks and shallows which threaten us with ship-wreck?

A. Temptations and worldly pleasures.

Q. What are the winds which toss us about?

A. Our own violent passions.

Q. What can quiet them?

A. Nothing but the grace of God, and the command of Christ.

Q. How is that to be obtained?

A. We must cry to him as his disciples did,

did, when they were ready to sink in a storm,

Q. How was Noah saved from the waters?

A. In an ark.

Q. And what is the ark in which we are to be saved?

A. The church of Christ.

THE TEXTS.

Psal. cvii. 26. *They mount up to heaven, they go down again to the depths: their soul is melted because of trouble.*

Isa. lvii. 20. *The wicked are like the troubled sea.*

Jude 13. *Raging waves of the sea, foaming out their own shame.*

James i. 6. *He that wavereth is like a wave of the sea, driven with the wind and tossed.*

Matt. viii. 26. *Then he arose and rebuked the winds and the sea, and there was a great calm.*

1 Pet. iii. 20. *Eight souls were saved by water: the like figure whereunto, even baptism, doth also now save us.*

LESSON IV.**THE BUTTERFLY.**

THE butterfly spreads its wings, and the sun shines upon its plumes! See how the wisdom of the Creator hath adorned it with beautiful lines, and painted it with glorious colours. It flies about, and finds the plant which is proper to feed its brood of caterpillars: and there it lays its eggs to be hatched by the sun. In their infant state they crawl about as helpless worms, and feed upon green leaves. Then they fold themselves up in a case like a coffin, where they lie, as it were asleep, till the time of their change; when they break this covering, and come forth with wings and feathers, like painted birds, to fly about the air, and sip the dew of the fields and meadows, and visit every sweet and pleasant flower.

So am I now like the poor infant worms crawling about upon this earth. But if I go on in the ways of God, I shall at length be changed from a worm into an angel. But first I must be shut up in the grave, and hide myself

myself in the state of death, till my change shall come. Then I shall be raised to life and liberty, and put on a spiritual body, and be able to visit and enjoy all the wonders of God's works, such as poor helpless mortals cannot now see nor understand. O let me not forfeit this expectation, for the sake of such low enjoyments as caterpillars are capable of!

THE QUESTIONS.

Q. How are the eggs of the butterfly hatched?

A. The sun raises them to life.

Q. What are they at first?

A. Poor helpless worms that crawl about.

Q. What becomes of them next?

A. They are hid in a shell like a coffin, where they sleep as if they were dead.

Q. And what do they come to at last?

A. They come to life with wings and feathers of many glorious colours.

Q. And what are we in this present world?

A. We are as worms creeping upon the earth.

Q. And what do we hope to come to at last?

A. We shall be raised from the chambers of death, and become like angels.

THE TEXTS.

Job xxv. 6. *Man that is a worm.*

Isa. xxvi. 19, 20. *Come my people, enter into thy chambers—hide thyself as it were for a little moment.*

Psal. lxxviii. 13. *Though ye have lain among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold.*

LESSON V.

THE FADING FLOWER.

TO day the flower bloweth, and spreadeth forth its leaves, and we admire its beauty, but its glory is short; for it soon fadeth, and falleth away to the ground. I am like this flower, frail and mortal; and I must not value myself for any thing I am, or any thing I have in this life: for if I were never so great and noble, I must fade as a flower, and be withered as the grass. Where are they now, who were once the great and the honourable of the earth? as the scythe cutteth down the
grass,

grass, so hath death swept them away. But short-lived as the flower is, God provideth for it, and covereth it with a raiment, such as Solomon in all his glory did not wear. Therefore, if God so clothe a fading flower, which is made but for a day, he will never neglect me, who am made for eternity. He will provide for all my bodily wants; and which is much more, he will cover my naked and sinful soul, that it may be fit to appear in his sight. He hath given to me in my baptism that best robe, the robe of righteousness, which shall never change, but keep its glory like the sun which fadeth not. Lord grant that I may keep unspotted the garment thou hast put upon my soul; that, when I have put off my body, I may still wear this best robe, and at length put on immortality both in body and soul, at the resurrection of the just. Blessed are the poor whom God hath clothed: but woe to the rich, if he hath sent them naked and empty away.

THE QUESTIONS.

Q. What is all the glory of man in this life?

A. It is a flower that fadeth.

Q. But

Q. But what do you expect, when you consider the beautiful colours with which the flower is clothed ?

A. That God, who clothed the flower finer than king Solomon, will also clothe me.

Q. What is the best robe that God putteth upon us ?

A. Righteousness.

1 Pet. i. 24. *All flesh is grass, and all the glory of man as the flower of grass.*

Matt. vi. 30. *If God so clothe the grass of the field, shall he not much more clothe you ?*

Psal. cxxxii. 9. *Let thy priests be clothed with righteousness.*

LESSON VI.

GOD AND THE HEAVENS.

LOOK how high the heavens are ! how much higher must he be who made them so ; and whose kingdom ruleth over all.

The heavens and the elements, the sun, the moon, and the stars, the winds, and the seasons, rule over man's body ; and without them, we can neither act, nor breathe, nor live. But the soul of man lives under the kingdom
of

of God. He is the father of spirits, and his grace ruleth over them all. Without his light I must walk in darkness; and without his spirit I have no life in me.

Oh! the poor blind, who wander about without seeing the sun! But more miserably blind is he, whose mind is without the light of God's word. When our spirit departeth from us, then we die, and return again to the dust: and our soul must die in like manner, if the spirit of God departeth from it.

Without the light of the holy scripture we sit in darkness, and the shadow of death. Ignorance is the darkness of the mind; and it is worse than the darkness of Egypt, when God plagued those wicked people. As God is the author and giver of light, so is the devil the prince of darkness. God willeth that all men should see, and be saved; but the *God of this world blindeth mens eyes*, that the glorious Gospel of Jesus Christ may be hidden from them.

Lord grant, that as I live and breathe under the elements and powers of this world in my mortal life; so my soul may live under thee, and be a member of thy kingdom, inheriting thy grace here, and thy glory hereafter. Let me love the true light, and put

away from me the works of darkness. Then shall I wish that thy kingdom may come; and that the heavens and the earth may pass away, that we may see all things new: when thou thyself shalt be our sun, thy spirit our comforter, and the angels and saints shall be seen around thy throne, as the stars of heaven are seen by us shining in the firmament.

THE QUESTIONS.

Q. Who is the true sun that rules over the spirits of men?

A. God.

Q. Who is the true light, and the sun of righteousness?

A. Jesus Christ.

Q. Who gives life to the soul, as the air gives breath to our bodies?

A. The Holy Ghost.

Q. What gives light to the mind?

A. The word of God.

Q. What then are we, without the word of God?

A. We walk in darkness.

Q. What are we when we do not love the word of God, or do not use it to direct us?

A. Our souls are blind.

Q. Who

Q. Who is the prince of darkness?

A. The devil.

Q. Who are like the stars of the firmament?

A. The angels are such now, and the saints will be such hereafter.

THE TEXTS.

Psal. lxxxiv. 11. *The Lord God is a sun and a shield.*

John viii. 12. *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*

John xx. 22. *He breathed upon them, and said, receive ye the Holy Ghost.*

Ezek. xxxvii. 9. *Come from the four winds, O breath, and breathe upon these slain that they may live.*

Psal. cxix. 105. *Thy word is a lamp unto my feet, and a light unto my paths.*

Luke i. 79. *To give light to them that sit in darkness and in the shadow of death.*

2 Cor. iv. 4. *The God of this world hath blinded the eyes of them which believe not.*

Dan. xii. 3. *They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.*

1 Cor. xv. 41. *One star differeth from another star in glory. So also is the resurrection of the dead.*

LESSON VII.

THE BEE.

HERE is a piece of a pure white honeycomb. How exactly it is formed into cells, all of a size, and all of the same curious and convenient figure, with six sides or walls, and the bottom so contrived as to answer to the cells on either side. Yet, exact and wonderful as this honeycomb is, the bee made it and measured it in the dark ! No man could have made it in the light ; because no man hath the fingers or the wisdom of the bee.

The bee, to look upon, is a poor little brown fly, with no beauty to make us admire it ; yet it is the wisest of all insects. So is the nightingale, with all its musical notes, which fill the woods, and charm the ear in the spring-time, a little brown bird, not so handsome as a sparrow. The excellence of these creatures is in their art and wisdom, not in their outward form and beauty. The
painted

painted butterfly is very much admired ; but it never makes any honey. The peacock has feathers embroidered with gold, and shining like the rainbow ; but its voice is little better than the braying of the ass.

The bee, like the ant, is a pattern of diligence. As often as the sun shines, she goes out to work, and never loses any opportunity of gathering and laying up her honey. There is an idle sort of bees in the hive, which are called drones : these are killed and cast out by the busy bees ; and it is a rule amongst them, as it ought to be amongst christians, that if any will not work, neither should he eat ; as being one who is unworthy to live. If any man eat without working, somebody else must work the more for it. If one of the legs should be benumbed, and will not walk, the other leg must do the work of both.

When the bees swarm, a royal bee, larger than the rest, is their leader, who is said to be a female ; her motions they all obey. Wherever this bee pleases to alight, there the swarm settles ; and they live orderly under her government in the hive.—There is one who keeps watch toward the mouth of the hive, to observe all that pass in and out. If

one bee is overloaded, others go to help it; and if one hath suffered from the weather, or any other accident, another goes to it to comfort and cure it. They are armed with stings to defend themselves, and they all fight together in a body against an enemy, so that neither man nor beast can resist their power.

Happy is the man, and happy are the people who are directed by such rules of wisdom and policy as the bees are!

THE QUESTIONS.

Q. Can a man make a honeycomb?

A. No art can make it but that of the bee.

Q. And who taught the bee?

A. The Creator of the world.

Q. Does it want the day-light when it is busy?

A. No, it measures its work in the dark.

Q. What is the other example of industry among the insects?

A. The ant, whose ways are very instructive to us.

Q. How does the swarm treat the idle bees?

A. They kill them and cast them out.

Q. Have the bees a royal leader?

A. Yes;

A. Yes; and they are all obedient subjects.

Q. How do the bees defend themselves?

A. With their stings.

Q. Against what enemies?

A. Against wasps and other robbers.

THE TEXTS.

Eccles. ix. 2, 3. *Command not a man for his beauty; neither abhor a man for his outward appearance. The bee is little among such as fly; but her fruit is the chief of sweet things.*

Jam. i. 5. *If any lack wisdom, let him ask of God.*

Prov. vi. 6. *Go to the ant, thou sluggard, consider her ways, and be wise.*

2 Thess. iii. 10. *This we commanded you, that if any would not work, neither should he eat.*

1 Pet. ii. 17. *Fear God, honour the king.*

Heb. xiii. 17. *Obey them that have the rule over you.*

LESSON VIII.

THE BLOWING FLOWER.

IN the spring the plant groweth up, and its seeds are ripe in the summer and the autumn. Its leaves are green, and its flowers are painted with colours; some are red, some blue, some yellow, some mixed, and spotted, and some of a pure white, like the lily. The fine painted leaves of the flower are the cloathing which covers the seeds while they are young and tender. For this reason, the leaves of the flower shut close together in the evening, to guard the young seeds from the cold of the night; as the hen covereth her young brood under her wings. But in the day-time, the rays of the sun spread the flower open, and the seeds receive the benefit of the warmth to cherish them, and make them grow.—When the vessel which holds the seed becomes harder and stronger, the leaves of the flower fall away to the ground; for they are of no farther use; as the infant is no longer swaddled when it is able to go alone.

THE

THE QUESTIONS.

Q. Of what use are the painted leaves of a flower ?

A. They clothe the young seeds, that the cold may not hurt them.

Q. When do the leaves of the flower fall away ?

A. When the seed or fruit hath no farther need of them.

THE TEXT.

Matt. vi. 28. *Consider the lilies how they grow.*

LESSON IX.

THE LIVES OF A SEED.

BUT most wonderful is the progress of the seed from its first to its second life ; for it hath two lives. During its first life, it grows and ripens in the plant which bears it, and then falls away to the earth out of which it grew. But it hath a second life after its resurrection from the earth ; from whence it springs

springs up with a life of its own, and with a new body. From every seed there groweth a plant of the same kind with that which bore the seed; God *giveth to every seed its own body.*

I also am taught by the word of God, to expect two lives. The one is my present earthly life, which I have of my parents; the other is the life which I shall have after I have been buried. For as this seed is *not quickened except it die*, so cannot I obtain eternal life but by the way of death.

The grave is as the furrow of the field, in which the seed is sown; and as the sunshine of the spring raiseth the seed to life, so shall the Sun of righteousness return, to raise all those who are buried in the earth. The time is coming, when they that are in their graves shall hear his voice and come forth, as Lazarus came forth from the tomb, when Jesus called him.

The good seed of wheat, and other grain, is gathered for use, and laid up in the barn, as the righteous when they die, are gathered to their fathers; but the evil seeds of the thistle are blown about by the winds, and scattered over the face of the earth. Such as I am at my death, such shall I be

at my resurrection. If I am the seed of a thorn or a thistle, when I die, (which God forbid) there will be no hope that I shall be found a rose or a lily, when I am risen again: for every seed will have *its own body*.

THE QUESTIONS.

Q. How many lives hath a seed?

A. A first and a second.

Q. What is its first life?

A. That life to which it is born in the plant that bears it.

Q. Which is its second life?

A. That which it hath when it rises again from the earth.

Q. With what sort of body doth it come?

A. With its own body.

Q. What do you mean by its own body?

A. A plant of the same kind with the seed that was sown.

Q. What is your first life?

A. My natural life, which I have of my parents.

Q. What is your second life?

A. My spiritual life, which God will give to my body after it hath been sown in the earth, and raised again,

Q. Tho

Q. The sun brings seeds to life; but who is to raise the dead?

A. Jesus Christ, the Sun of Righteousness.

Q. What becomes of good and bad seed, when they are ripe?

A. Wheat is gathered, and thistles are scattered by the winds.

THE TEXTS.

1 Cor. xv. 44. *It is sown a natural body; it is raised a spiritual body. v. 38. God giveth it a body as it hath pleased him, and to every seed its own body.*

Isa. xxvi. 19. *Thy dead men shall live: together with my dead body shall they arise; awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.*

1 Cor. xv. 36. *Thou fool, that which thou sowest is not quickened except it die.*

Eph. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Matth. xiii. 30. *Gather the wheat into my barn.*

2 Kings xxii. 20. *I will gather thee unto thy fathers, and thou shalt be gathered into thy grace in peace.**

Isa.

Isa. xli. 16. *The wind shall carry them away, and the whirlwind shall scatter them.*

LESSON X.

WATER AND THE SPIRIT.

WHEN I wash my hands with water to make them clean, I should pray to God that he would be pleased to *make me a clean heart, and renew a right spirit within me.* The foulness of my hands is easily washed away, but I cannot wash the inward stain of sin from my soul, and give myself a clean heart. This is a second birth, and is no more in my own power than my first birth was. God, who willeth that all sinners should be saved, sent out his Apostles to baptize all nations, with water and the Holy Ghost, without which they cannot enter into the kingdom of heaven.

In the temple of Solomon, there was a large bason, called a sea ; it was made of brass, to hold water for the washing of those who came to worship. Under it there were the figures of twelve oxen ; three of them looking each way, toward the four quarters of the heavens ;
to

to shew that baptism should be carried out into all the world, by the twelve ministers of Jesus Christ. They have brought it even unto me, and I have been washed in baptism, that I may be saved. But I may defile myself, and lose the benefit of it; as the swine when it is washed, returns again to its wallowing in the mire. As the swine delighteth to be unclean, so do some take pleasure in a dirty conscience. Such are not the better, but the worse for their baptism; they forfeit the wedding garment. The sheep and the lamb, when they are washed, keep themselves pure.—So must I, if I wish to continue in the fold with the sheep of Christ; who has promised to be my shepherd, to feed me in a green pasture, and to make me lie down beside the waters of comfort. He will appear again to separate the sheep from the goats, in the day of judgment; when, I trust, of his mercy, he will set me on his right hand, and make me happy for ever in his own kingdom.

THE QUESTIONS.

Q. What doth the water of baptism wash away?

A. The stain of sin.

Q. But

Q. But water cannot do this of itself?

A. No, it is an outward and visible sign of the Spirit of God.

Q. What did that brazen sea signify, which contained water for the purification of those who washed in the temple?

A. It shewed that baptism should be carried out from Judea to the four quarters of the world, that all nations might be baptised.

Q. What is the duty of those whom God hath washed from sin?

A. To keep themselves pure and unspotted.

Q. What would the swine do if it were washed?

A. It would turn again to wallow in the mire.

THE TEXTS.

Psal. li. 7. *Thou shalt wash me, and I shall be whiter than snow.*

2 Kings v. 10. *Wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.*

1 Tim. v. 22. *Keep thyself pure.*

Jude 23. *Hating even the garment spotted by the flesh.*

LESSON XI.

GOD AND THE JUDGE.

THE eyes of the Lord are in every place, beholding the evil and the good. There is no secret place in which the sinner can hide himself; for God, who is present every where, seeth in the dark as well as in the light. He heareth us when we do not speak; because he heareth our thoughts. As the light of the sun reaches to the ends of the world, and to the bottom of the sea; so doth the presence of God reach to all places and all times, though we see him not. If his power were not constantly upon us, we should be nothing; *for in him we live and move, and have our being.*

The judge who punisheth sins in a court of justice, receiveth his information from others, and can know only that which the witnesses tell him. But God is both judge and witness, and knoweth all things. When the judge hath condemned a man, and he is put to death, he hath no more that he can do: but the power of God reaches beyond the grave; for he can
destroy

destroy both the soul and body in hell. His hand shall find out those whom the grave hath hidden from our sight, and they shall be brought forth and placed before his judgment-seat, to be judged for their past lives. Thefts, murders, and other sins, which were committed in the dark, and were hidden from men so long as the offenders lived, shall then be all discovered and made known. With the fear of this, the guilty shall tremble when they rise from their graves: then shall they call out upon the mountains to fall upon them, and hide them from the face of their Judge.

That I may not be afraid to meet my God in that great day, let me now set him before me in all my thoughts, words, and actions. Let me live every day as in his sight; then will he be my friend to save me, and my father to reward me, not my Judge to condemn and punish me. It is his will, that all should repent and be saved. The fire of hell was not made for me; it was made for the devil and his angels. If I come there at last, it will be my own fault, for God hath sent his Son to seek me, and deliver me from the wrath to come.



The Book of Nature.

THE QUESTIONS.

Q. Is God every where present?

A. His eyes are in every place.

Q. How can the presence of God extend to every place?

A. As the light which issues from the sun penetrates all things, and goeth out to the ends of the world.

Q. What would the soul of man be without God?

A. As his body would be without the sun, lifeless and motionless: for God is necessary to our being.

Q. How doth the power of God extend to sinners after this life?

A. He can destroy the soul as well as the body.

Q. What is the grave to wicked men?

A. A prison from which they shall be dragged to be condemned at the last day.

Q. Who shall bear witness against them?

A. God seeth all their actions now; but then, the devil, and their own consciences, shall accuse and expose them.

Q. How are we to avoid this dreadful condemnation?

A. By

A. By judging ourselves, and setting the Lord always before us.

Q. For whom is the fire of hell prepared?

A. Not for me, but for the devil and his angels.

THE TEXTS.

Psal. cxxxix. 2. Thou art about my path, and about my bed, and spiest out all my ways.
ver. 11. The darkness and light to thee are both alike.

Acts xvii. 22. In him we live and move, and have our being.

Psal. xix. 6. There is nothing hid from the heat thereof.

Heb. iv. 13. All things are naked and opened unto the eyes of him, with whom we have to do.

Luke xii. 5. Fear him, who after he hath killed, hath power to cast into hell.

Eccles. xii. 14. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Matth. xxv. 41. Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

LESSON XII.

SLEEP AND DREAMS.

WHEN I sleep, my fancy is led about by dreams. I am disturbed by vain hopes and fears ; but I awake and they are all gone. I am affrighted and run away when there is no danger, and I am delighted with that which is nothing but a shadow. I think I am flying through the air, while I am motionless in my bed. I think I have found great treasures ; but I awake, and am as poor as ever. Of that which is real I have no knowledge, while my mind is thus filled with shadows : but perhaps I dream that I am sailing on the water, while the chamber in which I sleep hath taken fire ; and I know it not till the flames reach my body, and awake me : then I start up, but it is too late to escape.

Now let me ask my heart this question : Am not I, who am thus deceived in my sleep, in danger of being deceived when I am awake ? If my fancy is filled with such things, as will have no substance when I awake in the morning of the resurrection, then will my whole life be no better than a dream : and of that which is real I shall have no knowledge
or

or sense. When I am told of God, or of heaven, or of the wrath to come, these things will not affect me, because I am in a sort of sleep, and my heart is filled with things of no substance. The rich man in the parable, was lulled to sleep by his fine clothing and his sumptuous living, and he never awaked till he died. Then he lift up his eyes, and found himself in a place of torment!

What are the pleasures of youth, the honours of manhood, or the wealth of age? Will they last? And can we carry them with us beyond the grave? No! they will all forsake us, and be left behind us as the shadow of a dream. Yet these are the things the world seeketh after, and their fancy is so employed that they can think of nothing else. *Man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.* When he is awake, he is employed just as men are when they are asleep; his time is taken up, and his mind is disquieted, like the mind of a man in a dream, with things which prove to be nothing at last. His life hath nothing real in it, and so it is but the shadow of life, *a vain shadow.*

But if I serve God, and read his word, and say my prayers, and do good to the poor;

then I act like a man who is awake : for these and other like things, are all real and lasting as God himself is ; and the fruit of them will remain with me for ever. When I awake in another world, I shall still be the servant of God, as I am now ; his word and his wisdom will delight me as they do now, and much more, because I shall understand them better ; and what I have given to the poor upon earth, I shall find again as a treasure in heaven.

Lord, let me not sleep, as others do, in sin ; but let me walk with thee, as a child of the day, and be awake unto righteousness ; that when I shall awake from death, I may find myself in thy presence, and live in thy heavenly kingdom, where is neither darkness nor vanity, neither dreams nor shadows ; but all is truth, and all is light, for ever and ever,

THE QUESTIONS.

Q. What strange things happen to us when we are asleep ?

A. Our mind is deceived with dreams and visions, which we believe to be true.

Q. And what happens to us when we are awake ?

A. We

A. We deceive ourselves with many visions, and think to no more purpose than men do who are asleep.

Q. When the mind is in this state, what doth it perceive of things real ; such as God, heaven, hell, and the resurrection of the dead, and such like ?

A. No more than a man asleep perceives of the fire which is about to burn him in his bed.

Q. When did Dives lift up his eyes ?

A. Not till he was in torments.

Q. What rule have you to distinguish between shadows and substances ?

A. All things that vanish with this present life are false ; all things that endure beyond it are true, and will never deceive us.

THE TEXTS.

Psal. xxxix. 6. *Man walketh in a vain shadow.*

1 Thess. v. 6. *Let us not sleep, as do others ; but let us watch and be sober.*

Eph. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Luke vii. 14. *Young man, I say unto thee arise.*

Psal. lxxvi. 5. The proud are robbed ; they have slept their sleep ; and all the men whose hands were mighty have found nothing.

Psal. xvii. 16. When I awake up after thy likeness, I shall be satisfied with it.

LESSON XIII.

THE GREAT FAMILY.

GOD is my father, the church is my mother ; all Christian people are my brethren in Jesus Christ, who is the true Son of God. We all make one family under the same head, and the same Saviour ; and the angels of heaven are comprehended within this family as well as the saints upon earth. It is called the church ; and I was born unto God, and made a member of it by baptism ; as surely as I was made a member of this world by my birth from my natural parents. I do not belong to the church by any right of nature, but only by the grace and calling of God.

If God is my father I may depend upon his goodness and affection to me : but I must pray to him, as I make my wants known to my earthly parents. I must also expect that God will chastise and correct me for my faults ;

faults; even as every wise father punisheth the child in whom he delighteth. How unhappy are those children, who are under foolish parents, who keep them in ignorance, and ruin them with indulgence! God's children are not so left to themselves. Let me then be thankful when I am corrected in mercy; as a token of my adoption, and election to be a child of God.

If the church is my mother, who hath brought me forth to be an heir of glory; it is my duty to conform to her rules, that I may have the benefit of her ordinances.

If christian people are my brethren, it must be my duty to love them: and to bear in mind that wise advice of the good *Joseph* to his brethren, *see that ye fall not out by the way*. In our journey through life, we are under so many trials and afflictions, that it is both foolish and wicked for christian brethren to add to one another's troubles by strife and envying, by quarrellings and disputings.

Proud people are ashamed of their poor relations; but I must not be ashamed to own the poorest child in the family of God; who perhaps, after a laborious life of faith and patience, will be my superiour in the kingdom of heaven. I am to remember that Jesus
Christ,

Christ, the head of this great and holy family, was made poor for my sake, and doth now hear the prayers and attend to the wants of the poorest christian. Who then am I, that I should dare to despise or neglect those of whom Jesus Christ is mindful? When I do them good, I must do it because they belong to Him; not to shew my own superiority, or to obtain the praises of men: and then all I do will be accepted, and I shall have treasure in heaven.

THE QUESTIONS.

Q. Who is your spiritual father?

A. God, the father of spirits.

Q. Who is your spiritual mother?

A. The church.

Q. Who are your brethren?

A. All christian people.

Q. How do they become such?

A. In Jesus Christ, who is the true Son of God, and the first-born of many brethren.

Q. When was you taken into this family?

A. When I was baptised.

Q. How far doth this great family extend?

A. It takes in the angels of heaven, and all saints departed.

Q. What

Q. What must you do, if God is your father?

A. I must make my wants known to him in prayer, as children do.

Q. And what will God do as a father?

A. He will correct me in love and mercy, that my own will may not ruin me.

Q. What duty is required of you to the church?

A. To conform myself to her rules, that I may have the benefit of her sacraments.

Q. What duty is required toward your brethren?

A. To love and be at peace with them.

Q. Are you to be ashamed of poor christians?

A. No; we are all equal in the house of God.

Q. Why are you to do good to the poor?

A. Because they belong to Christ.

THE TEXTS.

Luke xi. 2. *Our father, which art in heaven.*

Gal. iv. 26. *But Jerusalem which is above is free, which is the mother of us all.*

Col.

Col. i. 2. *To the saints and faithful brethren in Christ.*

Eph. iii. 14. *The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.*

Eph. i. 22. *And gave him to be head over all things to the church.*

Matth. vi. 6. *Pray to thy father.*

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

Deut. viii. 5. *As a man chasteneth his son, so the Lord chasteneth thee.*

Matth. xviii. 17. *Hear the church.*

1 Pet. iii. 8. *Love as brethren.*

1 Cor. xii. 13. *We are all baptised into one body, whether we be bond or free.*

Mark ix. 41. *Whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

LESSON XIV.

THE SOUL AND THE BODY.

I HAVE a soul within me, which I cannot see: but I know that it lives, because it acts: and I am taught to understand its actions

actions from the senses of my body. As the eyes of the body see things, so doth the soul *know and understand* : as the body hears, so doth the soul *attend and obey*. As the body *feels*, so is the mind affected in the passions. As the body *smelleth and tasteth*, so doth the soul *relish* some things, and dislike others, and is able to *distinguish* between good and evil. As the body hungers and thirsts, so hath the soul its appetites, and must be nourished by such food as is proper for it.

A perfect soul, is like a body in its full health and strength ; but since Adam fell into sin, and became subject to death, there is no such perfect soul now in the nature of man. The soul is sick, and must be cured : It must even be born again to a new life, before it can serve God, and understand his word. Jesus Christ came into the world as the physician of mankind ; but if we had been whole, we should have had no need of him.

All the evils and distempers of the soul, are shewn by the various diseases of the body ; and if there had been no sin in the soul, there would have been no sickness in the body.

The miserable effects of sin are as wounds and bruises and putrifying sores. The foul-
ness

ness of that sinful nature which descends to us from our parents, is as the leprosy, which comes by inheritance, and infects the whole man. We have no ears to hear the word of God, nor eyes to see the wonderful things of his law; but are by nature deaf and blind toward God and all goodness. We have no more ability to praise him, than if we were dumb; neither can we lift up our hands; nor bend our knees in prayer, till he gives us new strength.

Therefore, Jesus Christ, who came to cure our souls of all their infirmities, opened the eyes of the blind; he made the deaf to hear, and the dumb to speak; he gave strength to the lame; and even raised the dead, to shew that he gives us a new life.

Let me then, O Lord, receive the benefit of thy coming. Cure my sick soul of all its infirmities, and call me by thy voice, as thou didst call thy friend Lazarus, to a new life. Restore me to my sight, and my hearing, that I be not as the hardened Jews, who had eyes and saw not, ears and heard not. Cleanse me from all my sins, even as thou didst cleanse the lepers that cried unto thee; and renew a right spirit within me. Let my faith cry unto thee, and thy power will

will at all times be ready to heal and to save me.

THE QUESTIONS.

Q. How are we to understand the soul?

A. From the senses of the body.

Q. Is there any such a thing as a perfect soul?

A. Never since the fall of Adam.

Q. What then must be done for us?

A. Our souls must be cured.

Q. What then is Jesus Christ?

A. He is the physician of souls.

Q. Why did he cure men's bodies?

A. To shew that he restores their souls.

Q. On whom were the miracles of Christ and his Apostles wrought?

A. On those only who had faith to be healed.

Q. What follows from thence?

A. That without faith I cannot be saved.

THE TEXTS.

1 Cor. xv. 22. *In Adam all die.*

Rom. iii. 10. *There is none righteous, no not one.*

Matth.

Matth. ix. 35. *Jesus went about healing every sickness.*

Acts xiv. 9. *Perceiving that he had faith to be healed.*

Matt. ix. 12. *They that be whole need not a physician, but they that are sick—I came not to call the righteous, but sinners to repentance.*

Psal. xli. 4. *Heal my soul for I have sinned against thee.*

Psal. cxlvi. 8. *The Lord openeth the eyes of the blind.*

Isa. xxxv. 4. *God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped—then shall the lame man leap, and the tongue of the dumb shall sing, &c.*

LESSON XV.

THE SAVIOUR AND THE DESTROYER.

AS surely as there is light, so surely is there a God; and as surely as there is darkness, so surely is there a spirit of darkness, whom we call the devil. It is necessary for me to know God, by whom I am to be saved; and woe be unto me, if I know not the devil, by whose devices I may be destroyed.

But

But as I cannot see him, (for he is a spirit) I must learn what he is, by the pictures which are given me of his evil nature. He is called the *destroyer*, and is contrary in every respect to the *Saviour*.

Jesus Christ is the true light; but he is the prince of darkness; the god of this world, who blindeth men's eyes, that they may not see the truth. My Saviour is a shepherd, who giveth his life for the sheep; but the devil is a lion, who goeth about seeking what he may devour. The one is a lamb, meek and harmless; the other a serpent, full of devices, and more subtile than any bea t of the field. The one raises men to life: the other was a murderer from the beginning. The one is my advocate with the Father; suffering and pleading for the pardon of my sins: the other is the accuser of the brethren; first tempting them to fall into sin, and then accusing them that they may fall under the judgment of God. Jesus Christ is the truth; and the devil is the father of lies. And lastly, Jesus Christ is the true God, worshipped by all believers; and the devil is the false god, worshipped under a variety of names by the heathen world.

If I love God and goodness, I shall be like the Saviour; but if my eyes should be blinded,

then I shall be like the destroyer. The children of the devil are like the devil; as the young viper is like the old one. There have always been two sorts of people in the world; the sons of God and the seed of the serpent; and God hath put such enmity between them, as shall last as long as the world doth. Why did the Jews crucify Jesus Christ; and why did the heathens persecute Christians, and put them cruelly to death; but because they were of their father the devil, and filled with the same spirit of envy and hatred as he is? His name is called *Satan*, which means an *adversary*; because he is the adversary of God and man. Peace and quietness are never promoted by him, but opposition and confusion; he soweth the seeds of discord, and stirs up men to tumult and rage, as the stormy wind stirreth up the waves of the sea. He is pleased, when men kill one another with the sword, in carnal war; but more so, when they are set at variance by perverse disputings, which are the wars of the mind, and such as spirits are most fit for.—All true peace is from the God of peace; and all enmity is of the devil, and leads men naturally into his kingdom.

THE QUESTIONS.

Q. How doth the natural world shew us that there is a spirit contrary to God?

A. Because it shews us, that there is darkness contrary to light.

Q. Is it necessary for us to believe that there is an evil spirit?

A. Certainly ; because we may be destroyed by his devices.

Q. What are the names of the evil spirit?

A. He is a destroyer, an adversary ; the prince of darkness ; a false god of this world ; a devouring lion ; a subtile serpent ; a liar, a tempter, an accuser, a murderer.

Q. To whom are wicked men like ?

A. To their father the devil.

Q. Can good men and bad men agree together ?

A. God hath put everlasting enmity between his children and the seed of the serpent.

Q. How did this enmity shew itself ?

A. In the crucifixion of Jesus Christ by the Jews, and the persecutions of his church by the heathens.

Q. In what doth the devil delight ?

A. In war and confusion ; and he sows the seeds

seeds of discord among christians, to make divisions in the church.

Q. Whither will hatred and uncharitableness lead men ?

A. Into the kingdom of Satan, where there will be no peace to all eternity.

THE TEXTS.

2 Cor. vi. 14. *What communion hath light with darkness? And what concord hath Christ with Belial?*

Eph. vi. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.*

John viii. 44. *Ye are of your father the devil.*

Matth. x. 22. *Ye shall be hated of all men, for my name's sake.*

1 John iii. 12. *Cain was of that wicked one, and slew his brother. Ver. 14. He that loveth not his brother, abideth in death.*

1 Cor. x. 20. *The things which the Gentiles sacrifice, they sacrifice to devils and not to God,*

LESSON XVI.

THE PARABLE.

A PARABLE teaches us doctrines from the likeness of some things to other things: but we shall not see and allow of this likeness, if we either hate or disbelieve the doctrine which a parable teacheth. In the parable of the sower, we are taught,

1. That the *word of God* is like the *seed* which is sown in the field; that it may take root, and bear fruit against the harvest:

2. That he who preacheth is like him that soweth: the one can do no more than the other; for God must give the increase in both cases. Without the rain and sunshine the seed cannot grow; and without the assistance of divine grace, the gospel will not take effect. In some cases the preaching of the word succeeds, and in other cases it doth not: because,

3. The hearts of men, into which the word is sown, are of different sorts; as the ground of the field is, upon which the seed falleth. Some are like the highway side; conformed in every thing to this world; open, and

therefore unguarded, and exposed to every common temptation; so that as the birds pick up what falls upon the highway, the devil steals the word out of the hearts of such people. Other hearts are like shallow earth, with hard stones underneath; which retain no moisture; and as the sun scorseth the seed upon such ground, so cannot hard-hearted impatient people bear such trials as the word of God brings upon them; but they are offended therewith, and so the word perishes. Others are like ground, upon which thorns grow up along with the grain, and smother it. Such are they whose hearts are full of worldly cares and pleasures, and intent upon getting riches.¹

As cares have the nature of thorns, so have pleasures too; for they wound the heart and prick the conscience; and riches themselves are mostly as unprofitable to the mind as thorns, and pierce us through with many sorrows. Amongst these the good seed cannot prosper; as wheat and thorns cannot grow up together. Happy then are they, whose hearts are as good ground, to receive and keep the word of God which the preacher soweth. Their hearts are soft and tender, and sincere; they hear and understand, and bring

bring forth fruit with patience ; some more, some less. As the seed groweth up into the ear or grain, so doth the word of God, when it comes to perfection, bring forth the fruit of good works. And when the harvest cometh, which is the end of the world, the fruitful sheaves shall be reaped by the angels, and laid up in the heavenly storehouse ; but thorns and tares shall be gathered together and burned. Such will be the end of those who do not understand, and profit by the word of God. This word is preached to me in the gospel ; and if it doth not take effect upon me, the fault will be in the ground, and not in the seed. Grant therefore, O Lord, that I may so hear and receive it, that by patience and comfort of thy holy word, I may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

THE QUESTIONS.

Q. What is a parable ?

A. It teaches us to understand some things from the nature of other things. It is the doctrine of the gospel in the language of nature.

Q. Therefore every parable requires an interpretation?

A. Yes; it teaches us nothing till it is interpreted. A parable without its interpretation, is like a body without a soul; or like the outward sign in a sacrament, without the inward and spiritual grace.

Q. What is meant by the seed?

A. The word of God.

Q. What is the sower?

A. The preacher, who preacheth the word of God.

Q. What is the ground, into which the seed is sown?

A. The heart of man.

Q. And how do the hearts of men differ from one another?

A. As the different sorts of ground which we see in the field.

Q. What is meant by the highway side?

A. The heart, which is open and unguarded against all temptations.

Q. What is meant by the fowls of the air?

A. Evil spirits, which steal away the word as soon as the people have heard it.

Q. What is the stony ground?

A. The impatient heart of shallow-minded people,

people, who do not understand the word of God, and so can endure no trouble.

Q. What is meant by the scorching heat of the sun?

A. Trials and persecutions for the truth's sake.

Q. What is meant by thorns?

A. The cares and pleasures of worldly-minded people.

Q. What happens when they prevail?

A. The word of God is choaked by them.

Q. Are pleasures thorns?

A. Yes; because they prick the heart at last, as much as any cares and troubles; and at all times hinder it from attending to the word of God.

Q. What is meant by the good ground?

A. The honest and good heart.

Q. What is the fruit which the seed bringeth forth?

A. Good works.

Q. What is the harvest?

A. The end of the world.

Q. What is done then?

A. The fruitful sheaves, good Christians, are laid up in the storehouse of God.

Q. What are the wicked?

A. Tares which are bound up for the fire.

Q. Who

Q. Who will be the reapers?

A. The angels of God.

THE TEXTS.

Mark iv. 13. *And he said unto him, know ye not this parable? and how then will ye know all parables?*

Luke viii. 11. *The seed is the word of God.*
 ver. 12. *Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.* ver. 13. *They on the rock, are they which when they hear receive the word with joy, but in time of temptation fall away.*

Matt. xiii. 22. *The cares of the world and the deceitfulness of riches choak the word.*
 ver. 23. *The good ground is he that heareth the word, and understandeth it, which also beareth fruit.*

Matt. xiii. 38. *The good seed are the children of the kingdom: but the tares are the children of the wicked one.* ver. 39. *The harvest is the end of the world. As the tares are gathered and burned in the fire, so shall it be in the end of the world.*

Heb. xi. 19, *Accounting that God was able to raise him up even from the dead; from whence*

*whence also he received him in a figure (Gr.)
in a parable.*

*Ezek. xx. 47. Behold I will kindle a fire
in thee, and it shall devour every green tree in
thee, and every dry tree—Ah, Lord God, they
say of me, doth he not speak parables?*

END OF PART I.

THE
BOOK OF NATURE;
OR, THE
TRUE SENSE OF THINGS,
EXPLAINED AND MADE EASY
TO THE
CAPACITIES OF CHILDREN,

PART II.

TO MRS. W——, of G——.

MADAM,

TO whom can I present this second part of the Book of Nature so properly as to you ; who, by the good use you made of the first part, have given me encouragement to proceed ?

I have taken pleasure in many different studies ; and some of my productions have been the fruit of much labour : but I look upon this little book as a work of more hope than some others of greater appearance. The new language of it is a sort of new wine, which must be put into new vessels, into minds untainted by false learning, unoccupied by the prejudices of education ; and then, little preparation will be required in the scholar, more than a good knowledge of the Catechism of the Church of England, and a readiness in the reading of the Scripture, and in turning to the several
parts

DEDICATION.

parts of it. This second set of Lessons hath already been tried upon the forwardest children of our Sunday Schools; and, from the progress they make, and the avidity with which they receive this kind of instruction, I am able to answer for the good effect of it. I can therefore recommend it to you with the greater confidence. If it succeeds in my hands, it may succeed better in yours; who, from your own judgment, will enlarge upon my several subjects in a familiar conversation with your little disciples; and thereby render these lessons more instructive, as well as more agreeable. In the way I have marked out, go on, after your own manner, and the Lord prosper you.

May 1, 1792.

THE
BOOK OF NATURE, &c.

PART II.

I. THE CHAPTER OF CHILDREN.

JESUS CHRIST took a little child, and set him forth as a pattern, to shew with what temper of mind his doctrine must be received; and that men, even the greatest and the wisest of them, must become as little children, before they can be his disciples.

For the same reason, the Apostle also exhorts all christians to return to the state of children, and to desire like *new-born babes* the sincere *milk of the word*. They can receive nothing on any other condition: for, is it not said, that he who will enter into the kingdom of heaven, must be *born again*? And he who is newly born must be in the state

of a child? When a child comes to be taught, it comes in simplicity: it has no opinions of its own to be proud of: it receives the word of God from its spiritual parent the Church, as children receive milk from the breast of their mother, and are nourished thereby.

When a master undertakes to teach, he does not find his labour easier, but harder, and sometimes hopeless; from the ill habits the scholar has acquired in teaching himself, and the opinion of his own sufficiency. This case, though generally troublesome, is never so dangerous, as when human wisdom has been meddling with divine things: therefore, when God teaches us such things, he will have none of our wisdom to begin with. He hath warned us, that his thoughts are not like ours; that he measures good and evil by a different rule: whence it comes to pass, that a man's own wisdom will never assist him in receiving the wisdom of God. The things of God cannot be seen but by the gift, that is, by the grace of God: and his gifts are never thrown away upon a proud mind; he *resisteth the proud*, and sendeth away the rich empty and ignorant. And in this the judgment of God is not to be censured.

censured, but adored. *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.* Matth. xi. 25.

If Christianity were doubtful, or of human invention, then it would be a good way to provide ourselves with as much of our own wisdom as we could, that we might be able to judge of it: but if it is from God, of whom we are unfit to judge, this method will never fail to lead us into error; and many who pursue it wander from one error to another, till they fall into total unbelief.

As children are preferred to be taught of God here upon earth; so we are told, that they are received into heaven; and that the whole kingdom of God is made up of children, and of those who are like them. They who will not be taught with children, shall not go to heaven with children. Many are too proud to make children of themselves, even when they have God for their master, and therefore many will fall short of it. Try the Gospel upon a child:—he receives instruction from God without gainsaying, as he received milk from the breast of his mother.

Try the same upon the wise man of nature:— he must judge of it by some rule of his own; he must put the light of the sun to some test, before he consents to see by it; and so he walks on still in darkness: he has been poring and prying, by a bad light, into things he does not understand, till he has hurt his eyes, and cannot see so much as a little child can: yet he is full of conceit, and thinks he can judge of every thing. When Elymas, the sorcerer, was struck blind, he sought for somebody to lead him by the hand: but these take upon them to be guides, and think nobody can go right without their leading.

If the Gospel of Jesus Christ is the power of God unto salvation, blessed are they who are not offended at it, and have no reason against it; who rejoice to see the things of heaven by the light of heaven, as they adore God in his works when they see them by the light of his own sun. They, among the Jews, who became reputedly wise under a false education, were the worst hearers our Saviour ever met with, because they were fond of their own traditions, and proud of their own attainments. He that hath been taught ill, is more incapable than he who hath not been taught at all. *If ye were blind*, said our Saviour,

Saviour, *ye should have no sin; but now ye say, We see; therefore your sin remaineth.* This a child never says; therefore he is fit to be taught of God: and every human teacher, who begins with his scholars in their childhood, will soon find, that he does more good by teaching one child than by teaching some twenty men; which consideration is a great encouragement, and gives much hope of success to the writer of this little book.

THE QUESTIONS.

Q. What temper must be found in all the disciples of Jesus Christ?

A. The temper of a child.

Q. Why so?

A. Because no other can receive his word.

Q. Why cannot men receive the Gospel as well as children?

A. Because they are apt to have wrong opinions of their own, on the authority of which they presume to judge the doctrines of God.

Q. Why did not the Jewish Doctors receive the Gospel?

A. Because they had been ill taught, and had a great conceit of their own learning.

Q. To what is the word of God compared?

A. To *sincere or pure* milk.

Q. Why so?

A. Because it gives nourishment and growth to the mind, and is fit for those only who are of teachable dispositions, like children.

Q. How does God treat those who are wise in their own conceit?

A. He hides from them the things of heaven, so that they cannot see what a child can see.

Q. To whom does he reveal mysteries?

A. To babes, and to those who are like them.

Q. Of whom is the kingdom of heaven composed?

A. Of children, and of those who are like them.

Q. Why will many fall short of it?

A. Because they are too proud to make children of themselves, even in the sight of God.

Q. Which is the best time of life to learn the word of God?

A. In our childhood, before we have been ill taught, or have taken up any vain conceits of our own.

N.B. It is easier to learn twenty good things, than to unlearn one bad one.

THE TEXTS.

Matth. xviii. 3. *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

Matth. x. 14. *Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*

1 Pet. ii. 2. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby,*

II. THE CHAPTER OF THE RACE.

IF a man, when he has undertaken to run a race, eats and drinks as he used to do, and carries the same weight of clothes upon his back, or wears a long garment down to his heels, instead of being girded up and lightly clothed, he must be a fool. His fellow-champions despise him; the spectators laugh at him; and he returns home with shame and
F 4 disgrace,

disgrace, while the children of the street follow him and make a jest of him.

Unless I take heed to myself, I shall be one of those who thus expose and disappoint themselves. For my life is not a journey of curiosity; it is a *course*, a *race*; in which I must either win the heavenly prize, or lose it. If this is the case, no duty of life must be performed with sloth or carelessness, but with exercise and attention, and with an active mind, as if I was intent upon victory at every step. I can never hope to succeed or excel, unless I do whatever I undertake *with all my might*, as one who is striving to win the prize in a race.

I may learn how to prepare myself for my Christian course, if I consider what was done by those who anciently strove for the mastery in any manly exercise. I am to make them my pattern, as the Apostle hath instructed me.

1. They prepared themselves for the day of trial by diligent and laborious exercise beforehand. I have more encouragement to do this than they had. Therefore, said the Apostle to his son Timothy, *exercise thyself unto godliness; for bodily exercise profiteth little; the prize to be obtained by it is*
incon-

inconsiderable ; *but godliness is profitable to all things, having the promise of this life, and of that which is to come.*

2. That they might use their limbs to greater advantage, they threw off their clothes ; and the term which denotes *exercise*, implies that they were naked. I must also take care not to put on too much of this world, but to *lay aside every weight*, that I may be light and active in my spirit ; according to that precept, *gird up the loins of your minds* ; that, being unincumbered with the world, they may be prepared for the *Christian race*.

3. They observed strict temperance ; because the body, the more it is fed and indulged, the less fit it becomes for action. *He that strioeth for the mastery is temperate in all things.* I am striving for the mastery ; therefore I must be careful not to weaken my mind by intemperance and fulness of body.

4. They were anxious for the prize, and the honour of the victory. They considered that, though all run in a race, the prize is given but to *one*. It was not sufficient with them to do *well* ; it was their object to do *best* ; and it must be ours, *so to run that we may obtain.*

5. It

5. It was a great obligation upon them to do their best; and had a great effect upon their minds, when they found themselves before a multitude of spectators, whose eyes were upon them; and particularly those of their near friends, who were earnest for their success; or of their enemies who had an interest against it. We are also striving before a cloud of witnesses; we are made *a spectacle to the world, and to angels, and to men*. Good men are praying for the success of our endeavours; the angels stand ready to receive and applaud us when the race is over; and God will give us the promised reward; for,

6. As the conquerors of old, when they had won the race, received an honourable garland of flowers, and were celebrated in songs; so do we also expect to be crowned. Their garlands, how gay soever they might be at first, soon faded away; but the crown for which we strive is uncorruptible and eternal. When the blessed St. Paul had *finished his course*, there was then nothing before his mind but the reward of his victory—*henceforth there is laid up for me a crown of righteousness*.

If there is joy among the angels of heaven, when one sinner repenteth upon earth;
what

what will be the congratulations, the songs of triumph, when the righteous shall be met, at the end of their race, by the inhabitants of heaven !

THE QUESTIONS.

Q. Why is the Christian life compared to a race?

A. Because it is a course of righteousness, with a crown of glory for the prize.

Q. Are you under like circumstances with those who run in a race?

A. I have engaged myself to strive; and I must either win heaven, or lose it.

Q. How are you to prepare yourself, that you may win the prize in this race?

A. As they did of old, who strove for the mastery in any manly exercise.

Q. What rules did they observe?

A. They exercised themselves diligently beforehand; and I must exercise my mind unto godliness, that I may be prepared against the day of trial.

Q. How did they exercise themselves.

A. They laid aside their clothes, that they might not be hindered by any unnecessary weight or incumbrance.

Q. And what are you to do?

A. To

A. To keep myself light and active for the Christian course.

Q. How are you to do that?

A. To cast off the unnecessary weight of riches, worldly cares and pleasures.

Q. Is there not some particular impediment, which every particular Christian is to lay aside?

A. There is some one sin, which wraps itself more closely about him, and is harder to put off than any other, and hinders him most of all in his Christian progress.

Q. What else was required of those who were preparing for the race?

A. To be temperate in all things: for this contributes as much to the strength of the mind as of the body.

Q. What obligations are you under to do the best you can?

A. The race is not won, but by him who does his utmost: he that is careless will not obtain, neither doth he deserve the prize.

Q. What other obligation are you under?

A. I am striving before a cloud of witnesses, who will receive and applaud me if I succeed.

Q. Who are they?

A. The

A. The holy angels ; all good men ; and all they who have already run the race of faith, and obtained the prize.

Q. How were the conquerors rewarded of old time ?

A. With a crown or garland of laurels and flowers.

Q. What will be your reward ?

A. An eternal crown which fadeth not.

THE TEXTS.

Heb. xii. 1. Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us ; and let us run with patience the race which is set before us.

1 Cor. ix. 24, &c. They which run in a race, run all ; but one receiveth the prize : so run, that ye may obtain.

And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

I therefore so run, not as uncertainly—but I keep under my body, and bring it into subjection, lest while I have preached unto others, I myself should be a cast away.

III. THE

III. THE CHAPTER OF TABERNACLES.

ALL men are but passengers and pilgrims through this world ; and it is a fatal mistake to think we are possessors of any thing, of houses or lands, when we are no more than tenants and occupiers in this transitory life. Some dwell in stately palaces ; and many more in poor cottages ; but all are born to the same mortality. If the poor man's hut drops into decay, he dies never the sooner ; and if the house of the rich is founded upon a rock, he lives never the longer.

To prevent all mistakes from distinctions of this kind, the holy Patriarchs, Abraham, Isaac, and Jacob, inhabited no lofty cities, built no strong holds ; but lived in tents or tabernacles, with which they removed from place to place, as God was pleased to order them. This was very remarkable in their case ; because they did it in a land which God had promised to them for an inheritance ; thereby signifying, that they did not accept of the earthly land, but looked for a *better country, that is, an heavenly*. When the children of Israel were journeying to Canaan (to

give us a pattern of the state of man in this world) they lived by encampments in a wilderness ; removing their tents from place to place for forty years, and ending their days in that unsettled way of life. Even when the people were fixed in Canaan, good men still devoted themselves to live as sojourners and pilgrims. We see this in the example of the Rechabites, who renounced the pleasures and possessions of the world, and dwelt in tents as their holy fathers had done before. Even God himself was pleased to partake of the condition of his people ; making himself, even under the law, that stranger upon earth which he was to be afterwards under the gospel. The place of his worship in the wilderness, and long afterwards, was not a house, but a tent and a tabernacle ; and when the Word was made flesh, he is said to have *tabernacled* amongst us ; living as one who renounced this world and all its possessions ; more unprovided of house and land, than the foxes of the earth or the birds of the air. The passage from this world to the other is much more easy to those who live in this manner. The man of the world, who fixes his abode here, is violently torn away at his death, as a tree pulled up by the roots, and hath no prospect
after

after it: but he who lives in a tent, is easily removed. If we live in faith, we shall die in hope: knowing that, if our *earthly house of this tabernacle be dissolved*, we have another building, an house not made with hands, eternal in the heavens. When we leave this land, on which we never rested, we find a better country, in which we may fix with safety; when we leave the buildings of this world, which fall into decay, we find an eternal city, whose builder and maker is God.

No subject is perfectly understood, till it excites devotion in us: and we should endeavour to give that turn to it, in some such way as this:

Lord, make me ever mindful, that I am a pilgrim and stranger upon earth; a passenger and traveller through this transitory life, to the possession which thou didst promise to our forefather Abraham, and the heirs of his faith. As I have here no abiding-place, let me be content to lead a changeable unsettled life, if thou seest it good for me, as a tent is removed from one station to another; that, when all my journeyings and encampments through this wilderness shall be finished, I may see *the felicity of thy chosen*, and rejoice *with thine inheritance*; dwelling with thee

for ever in that holy land, and that heavenly city, which thou hast prepared and builded for thy holy Patriarchs, and, with them, for all those who *through faith and patience* shall *inherit the promises.* Amen.

THE QUESTIONS.

Q. What is a Tabernacle?

A. A Tent, stretched out with cords, and moveable from one place to another.

Q. Who dwelt in these habitations?

A. The holy Patriarchs, Abraham, Isaac, and Jacob.

Q. Why did they inhabit such dwellings as Tabernacles?

A. To remind them daily that they were strangers upon earth.

Q. Had not God promised them the possession of the land in which they dwelt?

A. Yes: but he made them live in it as travellers or sojourners, to shew them and us, that the hope of all his Saints is in another life.

Q. Who else lived in Tabernacles?

A. The children of Israel, in their journeyings through the wilderness.

Q. How long did they live in this way?

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G

A. Forty

A. Forty years : so that the whole generation of them who were brought out of Egypt finished their course, short of the promised land, in their unsettled habitations.

Q. Did good people understand what God intended by their dwelling in tents?

A. Certainly ; because some dedicated themselves freely to this way of life, after they were settled in towns and cities.

Q. Who were such ?

A. The Rechabites ; whose father gave them a charge to renounce the world, and live as the Patriarchs had lived before.

Q. What was the house in which God dwelt at first with his people ?

A. It was a Tabernacle set up in the wilderness.

Q. Why did God dwell in such a place ?

A. To shew that he would be a stranger upon earth as we are, and dwell in the tabernacle of a mortal body.

Q. What are we to learn from these things ?

A. That all the servants of God are to renounce the world, and live like strangers upon earth.

Q. What do they hope for by so doing ?

A. They

A. They prepare themselves for a better inheritance in heaven.

Q. Why does the Apostle call our bodies *tabernacles*?

A. Because we lead a travelling life in them, and they are soon to be taken down, as a tent is.

Q. How do the children of this world live?

A. They build houses and buy lands, as if they were to live for ever; when perhaps their tent may be taken down this night, and their soul required of them.

Q. What is the best improvement of this and other subjects of the Scripture?

A. To make a prayer to God upon them.

THE TEXTS.

Gen. xiii. 18. xxv. 27. Numb. x. 28.
2 Sam. vii. 6. Jer. chap. xxxv. John i. 14.
Acts vii. 1, &c. Heb. xi. 9. 2 Pet. i. 13, 14.

IV. THE CHAPTER OF WAR.

WHAT a strange thing is war! yet we see it every where; and we ourselves are en-

gaged in it, whether we will or not. There is war in the natural creation: the hawk is always in arms for the seizing of his prey; the lion and the wolf are at war with cattle; birds and beasts are persecuting one another; and the innocent are destroyed by the cruel and the rapacious. Even in seas and rivers there are greedy monsters, which devour other kinds when they are within their reach. If we turn our eyes to mankind, we see nation rising in arms against nation, and kingdoms divided against themselves. And why is all this permitted?—For many wise reasons; but for this above all, that, from the enemies we see, we may consider the enemies we do not see. For the invisible world is also at war: *there was war in heaven*: God himself hath his enemies among Angels that excel in strength; principalities and powers are confederate against all the great and merciful designs of Heaven: and the war, which they began there, is carried on upon earth against us men and our salvation. We are therefore born to a state of war, and are accordingly enlisted as soldiers ~~at~~ our baptism; and Jesus Christ is the *captain of our salvation*, under whose banner we are to fight against his and our enemies. Our Christian profession is called a

fight of faith; because it is subject to all the dangers, losses, fears, and miscarriages of war; and the same rules are to be observed, the same measures to be followed, in the one case as in the other; with this difference, that ghostly dangers are a thousand times worse than bodily, and call for more valour and more vigilance. Being therefore soldiers, we are to do as soldiers do.

1. We are to put on the whole armour of God. There is the helmet to save the head in natural war; and there is the protection of God, the *helmet of salvation*, in spiritual war. There is the *shield of faith*, which we are to hold up against the fiery darts of the enemy. There is the *sword of the spirit*, the word of God, *sharper than any two-edged sword*, which, when skilfully used, will give mortal wounds to the adversaries of our faith.

2. We must practise the prudence which is necessary in earthly war: considering, that we are here in an enemy's country, in continual danger of being surprised by evil spirits who are always upon the watch; and therefore obliged to be sober and vigilant. A drunken soldier, in a time of war, is in danger of death; a drunken Christian is in danger of damnation. All levity and dissipation, and

foolish jesting, are to be avoided, as tending to make the mind effeminate and careless, and insensible of its dangerous situation in this life: in consideration of which, we are *to pass the time of our sojourning here in fear*, as they do who are encompassed with enemies.

3. We are to study the interests of the two parties at war. We are to know, that the grand enemy of man, which is the Devil, hath his allies who assist him in his warfare against us: these are the World and the Flesh. The World receives his principles, and works with him, by the great force of custom, fashion, and example; the Flesh warreth against the spirit, and is to be denied and mortified; as we stop and seize the supplies of provision, when they are upon the road to the camp of an enemy.

4. Then, lastly, as the mind of the soldier is intent upon victory, and he runs all hazards to obtain it; so hath the Christian the same object in view: sin and death are to fall before him, and the kingdom of heaven is to be the prize.

All the prospects and chances of the spiritual warfare are to be seen, as in a glass, when we read of the wars of the Hebrews in their progress from Egypt to Canaan; how

God fought for them in a case when they could not fight for themselves, and overthrew the Egyptians in the Red Sea. How Jericho fell before the priests ; as the world and its power fall before the sound of the Gospel : how Gideon prevailed over the host of Midian with his lamps and his pitchers ; as the enemies of the truth are defeated by the light of the word in earthen vessels : how Sisera, that grand enemy of the people of God, fell by the hand of a woman ; as the powers of earth and hell are conquered by the faith and fortitude of the Church. From all which, and other like cases, we gather, that *if God be for us, who can be against us ?*

But then, we are to remember, that the same people, whom no force could conquer, no diabolical enchantments could prevail against, were destroyed by the wiles of the enemy, and the bewitching power of temptations from bad company, with the false doctrines and idolatrous festivals of heathenism : all which dangers await us every hour of our lives. *He that endureth to the end shall be saved* : and then our Captain shall settle us, as Joshua did the people, in the promised land : the *Lord himself*, like him who shouted and sounded for the fall of Jericho, *shall*

descend from heaven with the shout of the angelic host, and the trumpet of victory shall be sounded: every enemy shall be cast under our feet, and we shall pass with triumph from this world of fear and danger, to reign with the Conqueror in his glorious kingdom. This is the great subject of Christian triumph and thanksgiving, all expressed in these few words of the Apostle—thanks be to God which giveth us the victory, through our Lord Jesus Christ.

THE QUESTIONS.

Q. What are we to learn from the consideration of *war*?

A. That we have ghostly enemies, against whom we are to be constantly in arms.

Q. Who are these enemies?

A. The Devil and his angels, who oppose the great work of God for the salvation of
[man.

Q. What are we made at our baptism?

A. Soldiers of Jesus Christ, the captain of our salvation.

Q. What is the Christian profession called?

A. The fight of *faith*, which alone can give us the victory.

Q. Is

Q. Is man able by his own strength to oppose his spiritual adversaries ?

A. He knows nothing about them till God warns him of his danger.

Q. How are we to stand against these enemies ?

A. As soldiers do in war.

Q. What are the arms of the spiritual warfare ?

A. The helmet of salvation, the shield of faith, and the sword of the spirit.

Q. What temper of mind are we to preserve ?

A. We are to be sober, and vigilant, and fearful of a surprise.

Q. Which are the three great enemies of man ?

A. The Devil, the World, and the Flesh.

Q. How are you to defend yourself against the Devil ?

A. To resist him, stedfast in the faith.

Q. How against the World ?

A. Never to take its word, or admit of its authority.

Q. How against the Flesh ?

A. By mortification, abstinence, and self-denial.

Q. What

Q. What is the great object to a Christian soldier?

A. The hope of a victory over sin and death, and of obtaining the kingdom of Heaven, the prize of our calling.

Q. Where may we see and learn the nature of the Christian warfare?

A. From the wars of the Hebrews in the Scripture.

Q. From what events in particular?

A. From the overthrow of Pharaoh and his host in the sea.

Q. From what others?

A. From the fall of Jericho, the defeat of the Midianites, the death of Sisera, &c.

Q. What do you infer from these things?

A. That God still fighteth for us, and that all his enemies shall perish as these did.

Q. When the king of Moab could prevail against the Israelites neither by force nor enchantments, what was done?

A. They were destroyed by the allurements of bad company.

Q. What will happen when Jesus Christ shall triumph over all his enemies?

A. He shall descend from Heaven with a shout, with the voice of the Archangel, and with the sound of the last trumpet.

Q. How

Q. How was this foreshewn?

A. Jericho, for a pattern to us, fell before Joshua with the same circumstances.

THE TEXTS.

Rev. xii. 7. *There was war in heaven.*

2 Tim. ii. 3. *Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life.*

Eph. vi. 13. *Take unto you the whole armour of God, that ye may be able to withstand in the evil day.*

2 Cor. x. 3. *We do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.*

Josh. x. 24. *Put your feet upon the necks of these kings.*

Rom. xvi. 20. *The God of peace shall bruise Satan under your feet shortly.*

1 Thess. iv. 16. *The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.*

V. THE CHAPTER OF THE POTTER.

THE Potter maketh vessels out of clay, and fashioneth them as he pleases. Some are great, and some are small; some are made to honour, and some to dishonour. All things made of earth are frail, and easily broken: and though they are finely figured, and painted and gilded, they are but earth still, and a fall destroys them.

I come from the hands of my Maker as clay from the hands of the Potter, and am called a vessel, because I have a capacity to hold either good or evil. In the language of the Scripture a person and a vessel are the same thing. Paul is called a *chosen vessel*: and he exhorts the husband to give honour to the wife as to the *weaker vessel*.

The same power which formed me hath wisely given unto me my station and my use in this life. As the clay doth not reply against the will of the Potter, so must not I find fault with the state of life to which God hath called me, but conform myself to it, and be useful in my place. I shall still be happy and respectable, if I do my duty in an inferior station, and fulfil the will of God, which is
the

the great end of man's being in this world, and his greatest honour in every state of life. O how vain is it for man to resist God, and exalt himself against him! What is all the power of this world, when it opposes the designs of heaven? It is a vain rage which brings destruction upon itself: it is a *potter's vessel* boasting itself against a *rod of iron*, which can break it in pieces with a touch.

In respect to his mortality, no man is superior to another. The rich and the poor, the honourable and dishonourable, must all die. The stroke of death will break them as a potter's vessel: and then the distinction between them is at an end; for the vessel of honour is as useless as the rest, when it is broken.

When I see the fragments lying scattered about in a potter's field, I see the exact pattern of a burying ground; in which the bones of men lie scattered before the pit, and their bodies are again mixed with the clay out of which they were made. But to give me hope under the consideration of this my mortal frailty, the *Potter's field* was purchased with the price of him that was valued, as a proper place to *bury strangers in*. Therefore if I live and die in faith, as a *pilgrim and stranger*

stranger upon earth, it matters not where my body is buried, because my burying-place, wherever it may chance to be, is paid for with the blood of Christ: and I shall rest in this assurance, that although I have *lien among the pots*, a broken vessel, in appearance cast away and forgotten, yet is my immortality secure, and I shall rise as with *the wings of a dove*, and be glorified as with *colours of gold*. From being a vessel of earth, I shall be as that vessel of gold which held the hidden manna; and as that was placed in the holy of holies, so shall I be translated to the heavenly sanctuary.

If then, I who am now a weak and frail mortal, am capable of being thus raised and glorified in the vessel of my body, how careful should I be to keep it *in sanctification and honour*, and not live *in the lust of concupiscence* as the Gentiles did, who knew not God, nor Jesus Christ, nor the power of his resurrection!

THE QUESTIONS.

Q. What is the work of a potter?

A. He maketh vessels out of clay, and fashioneth them as he pleases.

Q. Why

Q. Why is God compared to a potter?

A. Because he forms man out of the clay, and appoints every one to his station and use in life.

Q. Why is man called a vessel?

A. Because he is capable of holding that which is put into him, whether it be good or evil.

Q. How ought we to submit to God's appointment?

A. It is as vain to find fault with the state to which he has called us, as it would be for a vessel of earth to dispute against him that formeth it.

Q. In what sense are all Christians, vessels of honour?

A. Because the grace of God, or spirit of life, is given to Christians of every degree.

Q. In what respect are all men equal?

A. They are all made of the same clay, and death shall break them all in pieces.

Q. What may we liken to a potter's yard, with fragments scattered about it?

A. A church-yard or burying-ground.

Q. Was such a place ever set apart for burials?

A. The Potter's field at Jerusalem was purchased

chased with the price of Christ's death, to bury strangers in.

Q. What may that teach us?

A. That if we live by faith, as strangers in this world, we may rest in hope at our death.

Q. Why so?

A. Because the place to bury strangers in was paid for with the price of Christ's innocent blood.

Q. And what is our hope in death?

A. That, although we lie as broken earthen vessels, we shall be restored and glorified at the resurrection.

Q. How ought we then to regard and keep this vessel our body?

A. We ought to keep it *in sanctification and honour, not in the lust of concupiscence as Heathens did, who had not this hope.*

THE TEXTS.

Jer. xviii. 6. *Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel.*

Rom. ix. 21. *Hath not the potter power over the clay, of the same lump to make one vessel*

vessel unto honour, and another unto dishonour?

2 Cor. iv. 7. *We have this treasure in earthen vessels.*

Matth. xxvii. 7. *And they took counsel, and bought with them the Potter's field to bury strangers in.*

Psal. lxxviii. 13. *Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold.*

1 Thess. iv. 4. *That every one of you should know how to possess his vessel in sanctification and honour.*

VI. THE CHAPTER OF REDEMPTION.

TO *redeem* is to buy a captive back again with a price from slavery; as poor Christians often are, when they have been unfortunately taken at sea by barbarous Turks and Moors.

My Catechism hath taught me that *God the Son hath redeemed me*. What am I then, without being redeemed, but a slave and a captive? My person is forfeited to God for

sin, and under sentence of death: and my soul is under the power of Satan, to follow sin with my heart and affections, and live in the service of it: neither is there any liberty for me, till *the Son shall make me free*, and redeem me from the power of Satan unto God. Such as the Hebrews were in the house of bondage before Moses came to deliver them, such am I in the Egypt of this wicked world, if I am without a Saviour. They were delivered from death by the blood of the Passover; and I have redemption through the blood of Christ. I am not redeemed with silver or gold, as worldly captives are, but by the precious blood of Christ, the lamb of God, who gave himself a ransom for us all, and took away the sin of the world.

The unbelieving Jews, blinded with ignorance, boasted that they were never in bondage; not understanding that they were born in sin, and that a life of sin is a life of slavery, from which nothing but the grace of God, in Jesus Christ can deliver us. Some Christians are as proud and as blind as the Jews were, with no knowledge of the bondage of sin, nor of the necessity of a sacrifice to be offered, a price to be paid, an atonement to be made for all those that shall be saved. The
vain

vain traditions of their fathers destroyed those Jews; and the vain deceit of human philosophy destroys these Christians. When the slave is drunk, he dances about, and forgets his condition: and when the mind of a Christian is drunk with the pride of false doctrine, he thinks himself free, and forgets his Redeemer. O Lord, open thou mine eyes, that I may see the misery of my nature, and know the value of my ransom, and find in thy service the true *liberty of the sons of God*.

THE QUESTIONS.

Q. What do you mean by the *redeeming* of mankind?

A. To *redeem* is to buy a person back again from a state of captivity, by paying a ransom for him.

Q. What ransom did God take for the Hebrews, when the Egyptians were slain by the destroying Angel?

A. The blood of a lamb.

Q. And what ransom does he take, to save you from death?

A. The blood of Christ.

Q. Man is then a slave by nature?

A. He is a slave to sin, and through the fear of death is all his life-time subject to bondage.

Q. Whose power are sinners under?

A. They are under the power of Satan, as the afflicted Hebrews were under the power of Pharaoh.

Q. What was Egypt to the Hebrews?

A. It was the house of bondage.

Q. And what is your house of bondage?

A. This wicked world.

Q. What is liberty?

A. The liberty of serving our own lusts.

Q. What is perfect freedom?

A. The service of God.

Q. Why so?

A. Because it delivers us from the tyranny and torment of our own lusts and passions.

Q. Why did the Jews boast that they were free?

A. Because they did not understand that they were born in sin, and lived under the bondage of it.

Q. Why do Christians deny that we are born in sin?

A. Because they trust to the vain deceit of philosophy, which is the religion of human pride.

Q. What

Q. What did the Hebrews do when they were brought out of Egypt?

A. They served God, without fear of these wicked people.

Q. And what are we to do whom Christ hath redeemed?

A. To keep God's commandments, without fearing the people of this world.

THE TEXTS.

Rom. vii. 14. *But I am carnal, sold under sin.*
23. *Bringing me into captivity to the law of sin.*

24. *O wretched man that I am, who shall deliver me from the body of this death?*

Eph. i. 7. *We have redemption through his blood.*

1 Cor. vi. 20. *Ye are bought with a price.*

Rev. v. 9. *Thou hast redeemed us to God by thy blood.*

1 Pet. i. 18, 19. *Ye were not redeemed with corruptible things, as with silver and gold—but with the precious blood of Christ, as of a lamb without blemish, and without spot.*

Exod. i. 13. *And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage.*

Exod. xx. 2. *I am the Lord thy God, which have brought thee out of the land of Egypt out of the house of bondage.*

Luke i. 68. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

John viii. 33. *We were never in bondage.*

38. *If the Son make you free, ye shall be free indeed.*

Eph. iv. 8. *He led captivity captive—i. e. He enslaved him who had enslaved us.*



VII. THE CHAPTER OF THE WILDERNESS.

WHEN I read of the journey of the Hebrews from Egypt to Canaan by the way of the Wilderness, I see a pattern of my own life, and of all the trials I am to undergo as a Christian, in my progress through this world to the kingdom of heaven. Their journey began with their baptism in the Red Sea: and as that baptism was a deliverance from Pharaoh and his host; so is my baptism, with which my Christian life begins, an escape from the power of sin. As they were supported by manna and the waters of the rock;

so must I live by bread from heaven, and my thirst must be satisfied with the waters of life. The end of this my pilgrimage upon earth is the possession of the heavenly land which God hath promised to me; but in the way to it, I must undergo trials and temptations of every sort, and die in this wilderness, as Moses and his people did, before I can attain it. As they proceeded by encampments, and wandered many years in the wilderness; so is my life a pilgrimage: and their example assures me, that I have here no abiding place, no fixed habitation.

They became tired of eating manna, and wished to return back to Egypt, the place of their captivity; and I am in danger of returning to this sinful world, which I renounced and forsook at my baptism. In my way, I am to meet with enemies, whom my fearful heart will magnify and represent as giants, never to be faced and conquered: but still, if *God be for me*, as he was with the Israelites, when they fought against the sons of Anak, *who can be against me?* Greater is he that is with us, than he that is with the world.

Heathen doctrines and customs may debauch and draw away my mind from truth,

and lead me into uncleanness of life; as the Israelites were led astray by the idolatry and licentiousness of the wicked Moabites. The danger of ill company will always be near at hand through life; as the mixed multitude of unruly people, who followed the camp in the wilderness, were always propagating some mischief among the congregation.

My heart may be infected by the spiritual pride of *Corah* and his company, and I may fall into the presumptuous sins of schism and rebellion. If a man be above the sins of the body, other temptations take place upon the mind: he begins to conceive highly of his own holiness; and his next step is to heresy and pride of opinion.

When I read, that the soul of the people was discouraged by the length of the way through which it pleased God to lead them about, by journeyings backwards and forwards; thence I am to learn, that I also may faint and fall by the way, for want of patience and perseverance. Many begin well, and go on so for a time; but by and by they are offended and wearied, and will walk in the ways of God no longer: therefore I am not only to begin my course in this wilderness, but to *endure unto the end*, and so shall I be saved.

Of

Of these trials and dangers, and of many others, do I see an instructive pattern in the history of the people whom God led through the wilderness. O that I may be wise, to consider and apply what the blessed Apostle St. Paul hath taught me; that *all these things happened unto them for our ensamples, and are written for our admonition, on whom the ends of the world* (the accomplishment of all that went before) *are come, wherefore let him that thinketh he standeth* (for this is the great lesson I am to learn) *take heed lest he fall.* 1 Cor. x. 11, 12.

THE QUESTIONS.

Q. What do you see in the journey of the Israelites through the wilderness?

A. I see a pattern of all the trials and dangers of the Christian life.

Q. How does your journey begin?

A. With baptism, as theirs did.

Q. How were they supported?

A. By manna: and I must also live, by bread from heaven.

Q. Of what did they drink?

A. Of that spiritual rock, Christ, from whom we also have the waters of life.

Q. How

Q. How did the people relish the heavenly manna ?

A. They became weary of it, and wished to eat flesh again in Egypt.

Q. And how are you under the like temptation ?

A. My heart may be tempted to return from the spiritual life of Christianity, to the carnal life of the world.

Q. Did not the people fear the enemies that were in their way ?

A. Yes : they were terrified at the sons of Anak, as I am apt to be terrified at the enemies of my salvation.

Q. How are you to be supported ?

A. By an assurance that he who assisted them will assist me against every enemy.

Q. By what may you be led aside ?

A. By the false doctrines and customs of this wicked world.

Q. Who was Balaam ?

A. A mercenary prophet, who suffered himself to be hired to curse the Church of God.

Q. What became of him ?

A. He was destroyed in battle, as all the enemies of God's Church shall perish at last.

Q. Who were the mixed multitude ?

A. A set

A. A set of carnal strolling people, whose evil example was often followed by the congregation.

Q. Who was *Corah*?

A. A rebellious Levite, who claimed an authority against Moses and Aaron.

Q. What are you to learn from the impatience of the people, who were wearied by the length of the way?

A. That I am never to be weary of well-doing, nor of following God in the way of his commandments.

Q. On what are you to depend?

A. On the presence of God attending me through this wilderness: for he who was with Moses and Joshua leading his people into Canaan, will also *guide my feet into the way of peace,*

THE TEXTS.

1 Cor. x. 1, 2, *All our fathers were baptized unto Moses, in the cloud and in the sea.*

V. 3. *They did all eat the same spiritual meat.*

V. 4. *And did all drink the same spiritual drink.*

V. 5. *With many of them God was not well pleased,*

V. 6.

V. 6. *These things were our examples.*

V. 13. *There hath no temptation taken you, but such as is common to man.*



VIII. THE CHAPTER OF DEATH.

WHAT could our Saviour mean, when he said, *let the dead bury their dead*? How can one dead man bury another? This can never be, unless the word *dead* be taken in two different senses: for then, a man who is dead in one sense, may be buried by another, who in a different sense is as dead as he: that is, *dead in trespasses and sins*. To be carnally minded is *death*, saith the Apostle; and the poor prodigal son in the parable having lived in that state of mind till his conversion, the Father says of him, *This thy brother was dead, and is alive again.*

Man has a soul and a body, each of which dies in its own way; and so either of them may be alive while the other is dead. This case gives occasion to many strange sayings in the Scripture. There is a sense in which Adam died, on the day when

when he sinned; and there is another sense in which Adam lived nine hundred and thirty years. Adam delivered down a natural life to all us that are born of him; but the only inheritance he could leave to our spirits, was that death to which he was fallen. It is this death of the spirit which makes it necessary for every man to be born again. We are baptized, that we may have a new life from the spirit of God; and when it is begun, it must be kept up by the means of grace; as the living seed which is hid under the earth is brought forward by the powers of heaven, which can reach it there, and act upon it. The means of grace, by which the Christian life is nourished, are—prayer, the word of God, the Lord's Supper, the ordinance of the Church, the company and conversation of godly people, with an awful attention to the providence of God over our lives and actions, for correction and preservation: yea, and even the wicked, who have no grace in themselves, do often increase it in other men by their hatred and persecution. Among the means of grace we are likewise to reckon self-denial and mortification; and also the sickness and pains of the
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the body, which are frequently made such to those who suffer them; according to what the pious king Hezekiah said of his own case—*In all these things is the life of my spirit.* Isa. xxxviii. 16.

If a Christian lives, he will breathe, like a man alive; he will aspire to God and heaven in his affections, and be *fervent in prayer*: he will talk like a man alive; and his speech will be edifying, and minister grace to the hearers: he will eat and drink; and his food will be the food of the mind, the *hidden manna*, the bread which cometh down from heaven and giveth life unto the world; he will eat the flesh of the son of man, and drink his blood: there will be in him all the signs of spiritual life and growth; and he who thus liveth and believeth *shall never die.*

On the contrary, there are multitudes of people who seem to live, but are no better than dead; and they might as well be in their graves: they are, properly speaking, *unburied dead.* They have in them nothing of the life of the Gospel, nor any symptoms of it; no sight, no sense of spiritual things, no appetite, no affection. This we shall find, if we make trial of them. We
may

may preach to them all day long, and do no no more good by it, than if we were to preach to a man in his coffin. If we were to cry into their ears, or blow a trumpet, to give them warning of the fire of judgment, and of eternal damnation, they would hear nothing. If we were to watch them night and morning, we should find that they never open their lips in prayer to God. Shew them the wonders of his word, they see nothing: the sun of the noon-day shines upon the eyes of a dead man, without any effect, unless it be that of making him stink the sooner. If we offer to them the bread of life, they want it not; for a dead man hath no appetite. Were the souls of men as visible as their bodies, we should see as much difference betwixt devout Christians, and the children of this world, as betwixt a living healthy body and a dead corpse. And now I think we may fully understand the meaning of those words which the Apostle borrows from the prophet—*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

That we may escape this most dreadful of deaths, we are to consider; that as he who standeth may fall, so he that now liveth

liveth may be dead; *twice dead*, as St. Jude speaketh; dead once by nature, and dead again unto grace. The pleasures of this world will extinguish the life of a Christian—*She that liveth in pleasure is dead while she liveth*. When an affection to this world enters into the mind, and takes possession of it, all heavenly affections will die in it. The envy and pride of false wisdom will put out the eyes of the mind, as in the Scribes and Pharisees of old, who were incapable of the love of truth. In short, whatever tends to *quench the spirit* and *choak the word*, does in effect destroy the life of God in the soul of man.

Deliver me, O Lord, from this death! and grant that, being dead to sin and to the world, and buried with Christ by baptism, I may serve thee as a *new creature*, in *newness of life*. If I forget thee, and become cold in my affections, and my spiritual life should ever be in danger of decay, let me hear that voice which called the dead to life—*Lazarus, come forth—young man, I say unto thee, arise—Talitha cumi*.

THE TEXTS.

Q. What did our Saviour mean when he said, *Let the dead bury their dead ?*

A. He meant, that all they whose souls are dead in sin, are fitly employed when they are burying dead bodies.

Q. Can the soul die while the body lives ?

A. It may be as senseless to all heavenly things, as a dead body is to the things of this world.

Q. If Adam lived nine hundred and thirty years, how is it true that he died on the day when he sinned ?

A. He died in spirit.

Q. Why is it necessary for us to be born again ?

A. Because, as the children of Adam, we are born spiritually dead.

Q. When God gives us a new life, how are we to preserve it ?

A. By the means of grace, and by walking in newness of life and manners.

Q. What does our Saviour mean when he says, *He that liveth and believeth in me shall never die ?* How can that be, since it is appointed to all men once to die ?

A. They who live unto God never die ;
and they who are dead unto God never live.

Q. In what sense is a Christian dead while
he is alive ?

A. He is dead to sin and to the world ;
dead with Christ by faith.

Q. How does it appear that wicked men
are dead ?

A. Because their eyes receive no benefit
from the light of God's word.

Q. Have they any hearing ?

A. They are as deaf to the Gospel as if
they were dead.

Q. Have they any appetite ?

A. They neither hunger nor thirst after
righteousness.

Q. Are they also dumb ?

A. Yes ; because they never say their
prayers.

Q. How do men fall into this death ?

A. By neglecting the means of grace.

Q. Who are they that are dead while they
live ?

A. They who are carnally-minded and live
in pleasure.

Q. How then ought we to live ?

A. To avoid all things that quench the spi-
rit and choak the word of God.

Q. If

Q. If we should find our spiritual life decaying within us, what will do us good?

A. To think we hear Jesus Christ calling to us, as he did to Lazarus and other dead people, to arise and come forth from our sins.

THE TEXTS.

Matt. viii. 22. *Let the dead bury their dead.*

Eph. ii. 1. *And you hath he quickened, who were dead in trespasses and sins.*

Gen. ii. 17. *In the day that thou eatest thereof thou shalt surely die.*

Luke xv. 32. *This thy brother was dead, and is alive again.*

Rom. vi. 13. *Yield yourselves unto God, as those that are alive from the dead.*

V. 4. *We are buried with him by baptism into death.*

1 Cor. xv. 31. *I die daily.*

John viii. 51. *If a man hear my sayings, he shall never see death.*

IX. THE CHAPTER OF THE MARRIAGE OF
THE KING'S SON.

THE fate of the disobedient Jews, and of all unprofitable Christians, is set before me in the parable of the Marriage of the King's Son. The state of the Gospel, being intended for the life and happiness of all that are called to it, is thence to be understood as a state of mirth and enjoyment ; and it is accordingly represented as a plenteous feast on occasion of a great and honourable marriage, to which people of all sorts are invited. God, the king of kings, ordained the union of his Son Jesus Christ, with the Church ; and, at the celebration of this mystical marriage, a feast is prepared of oxen and fatlings ; and all things are made ready for the guests. The Gospel hath its feast (for, saith the Apostle, *let us keep the feast*) in which all the sacrifices of the law are fulfilled in the one sacrifice of Christ, which we commemorate in the Christian Church.

But how do men accept of God's gracious invitation ? The Jews, who are the people first bidden to the feast, were men given up
to

to the world, and as such made light of it, and followed their business. Others, full of the pride and spite of false doctrine, rose up against the messengers of God, and persecuted them even unto death; for this wickedness God, in his wrath against them, sent forth the armies of the Romans to destroy those murderers, and burn up their city Jerusalem. They are called murderers because they crucified Jesus Christ, as they had slain the prophets before; and so all the righteous blood shed upon the earth was to be revenged upon them. They were visited, as is here said; and their city was burned with fire.

These, to whom the word of God was first preached, being found unworthy, the Apostles of Jesus Christ were commanded to turn to the Gentiles. The parable saith, the servants of the king were then sent out into the highways, that is, from Judea into all the world, to bring in as many as they could find, without exception of any. The Church of Christ does therefore include persons of all characters, and people of all nations (according to another parable, which compares the kingdom of heaven to a net cast into the sea, which gathereth of every kind, both bad and good) which remain together till the separa-

tion is made. For the day of inquisition cometh, when the King comes in to visit his church, and examine into the character of all his guests. There he finds those who are at a wedding without a wedding garment ; who are in the Church of Christ, assembled with other people, and yet are no Christians. Anciently, at baptism, a white garment was put upon those who were admitted into the Church, as a sign of their sanctification, and a lesson to purity : but as the swine, when it is cleansed, returns to its wallowing in the mire ; so do many Christians forfeit the purity of the Christian character. When the question shall be put to such, how they came into the church without repenting of their sins ; what shall they say for themselves ? The case is so plain, that the Christian profession will not consist with a sinful life, that they shall stand speechless, confounded, and self-condemned. Men can make many fair speeches in excuse for themselves now ; but they will not dare to say to God what they say to one another. They who walk unworthy of their vocation, will have their lot with those who rejected the Gospel. As the Jews were visited with fire and sword ; so the unprofitable Christian, who boasted of his liberty, will be bound hand

hand and foot, as an unworthy slave, and cast into outward darkness, into the regions of torment, where the blessed light of God's presence doth not reach, to give life and comfort; but misery and despair dwell for ever and ever.

I am therefore to consider, that all are not Israel that are of Israel; all were not Jews that were circumcised; all are not Christians that have been brought by baptism into the Church; for many are called, but few are chosen. Under the present state of things, bad and good are together at the marriage feast of the Gospel; and many of those who are now *called* to be among the rest, will not be *chosen* at last as fit for the kingdom of God. I am therefore not to depend upon any privileges I have at present, unless I use them right: and must give all diligence to *make my calling and election sure*.

THE QUESTIONS.

Q. Who is meant by the *King* in this parable?

A. *God*, the King of Heaven.

Q. Who is the *King's Son*?

A. Jesus Christ, the Son of God.

Q. What does the *marriage* signify?

A. The union of Christ with the Church.

Q. What is the marriage feast?

A. The feast of the Christian Passover, in which all the sacrifices of the law are fulfilled.

Q. What was meant by the turning of water into wine at the marriage feast in Cana of Galilee?

A. The new doctrine of the Gospel, or the spirit of the law of Moses, kept till the latter time of Christ's coming into the world.

Q. Who were the *servants*, whom God sent out to invite men to this feast?

A. The *ministers* and *preachers* of the word.

Q. How were they received by those to whom they were sent?

A. They were persecuted, and put to death.

Q. What makes men despise the invitation which God sends to them by his ministers?

A. Too much attention to this world; which becomes so important to those who are engaged by it, that they make light of another.

Q. Who were the people to whom the messengers of God were first sent?

A. The Jews.

Q. Which was their city?

A. Jeru-

A. Jerusalem.

Q. What armies were they, whom the King in his wrath sent against them?

A. The armies of the *Romans*.

Q. Why are the Jews called *murderers*?

A. Because they killed the Prophets, and crucified Christ, and persecuted his Apostles.

Q. How was Jerusalem destroyed?

A. It was burned with fire.

Q. What is meant by the *high ways*, to which the servants of God were sent?

A. The wide world of the Gentiles.

Q. Of what sort are the guests who attend the feast?

A. People of all nations and of all characters, both bad and good.

Q. Doth the Church of God comprehend bad people?

A. The kingdom of heaven is as a net cast into the sea; and the bad are not separated from the good, till it is brought to shore at last.

Q. When will the King come in to see his guests?

A. At the day of judgment, when all they will be found out who are unworthy of a place in the Church.

Q. What is the wedding garment?

A. A gar-

A. A garment of white, to signify the purity necessary to the Christian character.

Q. What excuse will wicked men make for themselves at last?

A. They will be condemned of their consciences, and have nothing to say.

Q. What is *outer darkness*?

A. The place of torment, to which the light of the kingdom of heaven does not reach.

Q. How can a person be *called* without being chosen?

A. He may be called to the feast, and found unworthy at last.

Q. What is then the duty of all who are called into the Church of God?

A. To *make their calling and election sure*.

THE TEXT.

Matth. xxii. 1. &c. or the Gospel for the Twentieth Sunday after Trinity.



X. THE CHAPTER OF THE PASSOVER.

SUCH as the children of Israel were in the house of bondage, such am I in this world.

They

They were employed to work in clay and mortar, under cruel taskmasters; and I am bound to the works of sin, which are base and miserable, till I am redeemed from the power of Satan unto God. But from the tyranny of Pharaoh, God was pleased to deliver his people by the hand of Moses, when they had offered the Passover.

If the children of Israel had refused or neglected to sacrifice the Passover, they would have died as the Egyptians did: and what else will become of me, unless I keep the feast of the true Passover Jesus Christ; who is to me and to all Christians what that Lamb was to the people of God in Egypt.

Some of the ceremonies, with which the Passover was offered, are to teach me what Jesus Christ was to be, and what he should do for me; and others are to teach me, what I am to do for myself, and for him. The Passover was a Lamb; and he is the Lamb of God which taketh away the sin of the world. Its blood was sprinkled on the posts of their doors; and his blood was sprinkled on the wood of his cross; it was without blemish, as he was without spot of sin. A bone of it was not to be broken; and therefore a bone of him was not broken at his death upon the cross. Its
blood

blood turned away from the Hebrews the wrath which fell upon the Egyptians; and I also *have redemption through his blood.*

As to myself, my duty is plain from the nature of the case; that, unless I celebrate the Passover, the *wrath of God* will *abide* upon me. Without eating and drinking, my body has no life; and my soul will have none, unless I eat spiritual meat, and drink spiritual drink. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,* said the Passover himself (John vi. 53.) In like manner as the Hebrews kept this feast, so must I. They kept it with eating *bitter herbs*; and I must keep it with wholesome mortification and true repentance. They eat *unleavened bread*; so must I *put away the leaven of malice and wickedness* and pharisaical *hypocrisy*, and keep this feast with the *unleavened bread of sincerity and truth*. If they had their *shoes* on their feet, and their *staves* in their hands, as being ready to take their journey out of Egypt; so must I remember that this life is a journey, and that I am hasting to go out, and be delivered from this land of bondage.

THE QUESTIONS.

Q. What were the children of Israel commanded to do, that they might be saved from the destruction which fell upon the Egyptians?

A. They were commanded to sacrifice the Passover.

Q. What would have happened to them if they had not done this?

A. They would have died as the Egyptians did.

Q. What did they do with the blood of it?

A. They sprinkled it upon the door posts of their houses.

Q. Who is your Passover?

A. Jesus Christ, the Lamb of God.

Q. Where was his blood sprinkled?

A. Upon the wood of his cross.

Q. And what is the effect of it?

A. The wrath of God, which abideth upon this wicked world, is turned away from Christians.

Q. Why was the Lamb to be perfect, and without blemish?

A. Because Christ was to be without sin.

Q. Why

Q. Why were they ordered not to break a bone of it?

A. Because the bones of Christ should not be broken on the cross, with those of the two malefactors.

Q. After they had offered the blood of the Passover, what did they do?

A. They did eat the flesh of it.

Q. And what are we to do?

A. Christ our Passover being sacrificed for us, we are to keep the feast.

Q. How are we to keep it?

A. We are to keep it in truth, as the Hebrews kept it in figure.

Q. With what ceremonies did they keep it?

A. With eating unleavened bread, and bitter herbs; and having their shoes on their feet, and their staves in their hands.

Q. What are you taught by these things?

A. That I am to put away malice and wickedness, and mortify the deeds of the body, and celebrate the Lord's Supper in sincerity and truth.

Q. What else?

A. I am to remember, that life is a journey, and that I am a pilgrim and a stranger, hasting to be delivered from this house of bondage.

THE TEXTS.

1 Cor. v. 7. *Christ our Passover is sacrificed for us, therefore let us keep the feast. Not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

Exod. xii. 3—30.

John xix. 36. *These things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.*

XI. THE CHAPTER OF THE VINEYARD.

THE prophet *Isaiah* describes the favour of God to his Church, and his judgment upon its disobedience, under the parable of a Vineyard, well planted and cultivated, but bringing forth sour grapes, and therefore given up to be devoured and trodden down by evil beasts.

The fruitful hill, on which this vineyard was planted, is the Hill of Zion, to which all the blessings of eternal life were promised. As a vineyard is fenced ; so was the Church

of God separated from the Gentiles ; who were cast out of Canaan to make way for the people of God, as the stones are cast out of the ground where a vine is to be planted. The choice vine signifies the children of Abraham, of the most godly stock, brought out of Egypt and settled in Canaan. The tower of the Vineyard is the Church ; the wine-press is made to receive the fruits of good works : but as wild and sour grapes are not accepted by the husbandman to make wine of ; so evil works are hateful to God, and occasion the destruction of his Church. When Jerusalem had sinned, the fence of the Vineyard was taken away, and the heathens were let in upon it. The first temple was destroyed, and the Jews were carried captive to Babylon ; as the second temple was afterwards destroyed by the Romans : and Jerusalem is trodden down of the Gentiles to this day. Briars and thorns now grow in the Vineyard of God ; a wild and unprofitable generation of unbelievers have possession of the country. As the showers of heaven fall to no purpose on a barren land ; so God withholds his grace from a wicked people.

Every Christian Church must expect to be visited as Jerusalem was, when it is no longer worthy

worthy of the grace of God ; and I must expect that he will deal with me, and with every one of his children singly, as with the Church at large ; for his ways are just and equal to all. If I am fruitful as a good vine, I shall continue to be a branch in Jesus Christ ; and being planted on earth, I shall flourish in the courts of heaven : but if I bring forth wild grapes, till I can no longer be reformed by pruning and wholesome correction, I shall be given up to the enemies of my salvation : I shall be rooted up, and cast forth as a branch fit for nothing but the fire. Every man's salvation is from God ; but every man's destruction is from himself. What could be done more for a vineyard than hath been done for me ? Therefore if I should be judged of God, his judgment will be just ; and all men, even I myself, must confess it so to be at last.

THE QUESTIONS.

Q. What is the vineyard in the parable of Isaiah ?

A. The Church of Jerusalem.

Q. What is the fruitful hill ?

A. Mount Sion on which the Church was built.

Q. What is the fencing of the vineyard?

A. The separating it from the Heathen nations.

Q. Who were the stones that were cast out of it?

A. The heathen Canaanites.

Q. Why are they called stones?

A. Because people out of God's Church are hard, and incapable of bringing forth any fruit.

Q. What was the choice vine?

A. The stock of Abraham.

Q. What is the tower?

A. The temple.

Q. What is the use of a wine-press?

A. To receive the fruits of the vineyard.

Q. What are these fruits?

A. Good works.

Q. What are wild grapes?

A. Evil works; the fruits of man's nature without grace.

Q. What is meant by taking away the hedge?

A. Letting in heathen enemies to devour it.

Q. What doth Christ say of Jerusalem?

A. That it should be trodden down of the Gentiles.

Q. How

Q. How doth God prune a vine in a spiritual sense?

A. By correction and wholesome punishment for sin.

Q. Who are briars and thorns?

A. Evil men, whether disobedient Jews, or unbelieving Gentiles.

Q. What is meant by commanding the clouds that there should be no rain?

A. Withdrawing the blessings of divine grace.

Q. What is every Christian to expect who is unfruitful?

A. That God will judge him, as he judged the Church of Jerusalem.

THE TEXTS.

Isaiah v. 1—7. Psalm lxxx. 8—16.

Matth. xxi. 33—41.

John xv. 5. *I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

6. *If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.*

XII. THE CHAPTER OF THE PRODIGAL SON.

BY two brethren of opposite characters, two parties of people are signified; the one good, the other evil. In *Cain*, that wicked wretch, who slew his brother, we have a pattern of the whole world of unbelievers; in *Abel*, of the whole army of persecuted saints and martyrs, from the creation to the day of judgment. When Rebekah was about to bring forth twins, the Lord said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels.* The same is intended in the parable of the Prodigal Son. Here are *two manner of people*, the Jews and the Gentiles, represented to us under the persons of two brethren, the elder, and the younger: and their characters are suitable in every respect. The Jew is at home, and lives in the house of his father, that is, in the Church of God: the Gentile, who was also in it from the beginning, departs from the true worship, and goes *afar off* into idolatry. The parable shews us, first, what became of him; and secondly, how the Jew behaved upon his brother's repentance and conversion. When the Gentile left the Church of God, he carried off

off the substance of what he had there been taught; but it was soon wasted, and a famine succeeded; such as the *mind* suffers, when it has not the *word of God* to live upon. Thus falling into riot and debauchery, such as was practised by the Heathens, even in their religion, the prodigal becomes fit company for swine, and is disposed to feed as those filthy creatures do. His misery brought him to himself: and he resolved to return to the house of his father; wherein the lowest and the meanest were better provided for than he. The father remembers no more what he had been, but receives him with tenderness and affection: puts on him *the best robe*—gives him the cloathing of righteousness—puts a *ring* on his hand, to signify that he is again adopted for a son—and his feet which were bare, are *shod* with the *preparation of the Gospel of peace*. The *fatted calf*, the sacrifice, so long reserved, and in which all other sacrifices were fulfilled, is killed for him; and he partakes of the feast with mirth, and music, and dancing, that is, with all the pleasures of devotion, which are no where to be found but in the house of our Father. He is now raised from the death of sin unto the life of righteousness: he *was dead*, and is *alive*
K 3 *again—*

again—he was *lost*, as a poor straying starved sheep, but is now *found*, and received into the fold.

The proud selfish Jew, seeing the conversion and reception of the Gentiles, is filled with envy instead of charity. *Thy brother is come*, said the servants : but that which gives pleasure to the angels of heaven, the conversion of a sinner, gives no pleasure to an envious mind. When God, of his infinite mercy, *granted to the Gentiles repentance unto life*, the Jews were so angry, that they determined never to come under the same roof with them ; and they hold their wicked resolution to this day. They justified themselves, and pleaded that they had *never transgressed* ; and that, in return for it, God had used them hardly, and disappointed them ; though in fact they had all along enjoyed the privileges of the Church, and had still the first claim to all its promises, if they would accept of them. Ever since the time when they refused to come into the house of their Father, they have been wandering about the *field* of this world. There they are to this day ; and there we suppose they will remain ; till the Gentile shall once more turn prodigal, and *his* time also shall be fulfilled.

THE QUESTIONS.

Q. What does the Scripture signify by two brethren?

A. Two manner of people.

Q. Who are the two brethren in the parable of the Prodigal Son?

A. The Jew and the Gentile.

Q. What became of the Gentile?

A. He turned prodigal, and left the house of his father.

Q. Whither did he go?

A. Afar off into the country of idolatry.

Q. And how did he live there?

A. In spiritual fornication with idols, and in all manner of wickedness.

Q. What is meant by the famine which came upon him?

A. The emptiness of the mind, which has lost the word of God: for *man liveth not by bread alone*, but by the word of the Lord.

Q. What is it to feed swine?

A. To satisfy our own sinful lusts: and he who doth that, is all the while empty himself, and perishing with hunger, because the mind is unsatisfied.

Q. Why is it said, that he *came to himself*?

A. Because he who lives in the pleasures of sin is like a man out of his mind, and so continues, till his sufferings bring him to his senses.

Q. How does his father receive him?

A. As God receives all penitent sinners, who see their own misery, and confess their sins.

Q. What is the best robe?

A. The clothing of righteousness.

Q. Why does the father order a ring to be put on him?

A. To signify that he is restored to honour and authority, as a son in his father's house.

Q. What is meant by the shoes upon his feet?

A. The preparation of the gospel of peace, without which we are not prepared for the journey of life.

Q. What is signified by the fatted calf?

A. The feast of the Altar, or the Christian sacrifice.

Q. How did the Jews behave on the admission of Gentile Converts to the Gospel?

A. They were beyond measure offended at it, as the elder brother in the parable.

Q. How do they argue?

A. They

A. They justify themselves, and accuse the Gentiles, and are angry with God himself, as if he had used them ill.

Q. What is meant by their refusing to come into the house?

A. Their putting from them the word of life, and refusing to be made members of the Church of Christ.

Q. And where are they now?

A. They are still without the Church of God, and wandering about the field of this world.

Q. What is the change made in a penitent sinner, when God hath received him?

A. He is *passed from death unto life*, and restored as a straying lost sheep to the fold.

Q. What then is a man in the state of sin and impenitence?

A. He is *lost and dead*.

THE TEXT.

See Luke xv. 11, &c.

XIII. THE CHAPTER OF THE GOOD SAMARITAN.

MAN is never found more worthless than when he boasts of his own dignity ; nor more foolish, than when he is proud of his own wisdom. While he saith, I am rich and have need of nothing, God tells him, that he is poor and miserable, and blind and naked. How different are the sentiments of God and man, when man himself is the subject ! So low and wretched is the condition of man by his natural birth in *sin*, that sometimes he is said to be *sick* with it, sometimes to be *dead* in it, sometimes to be *possessed* by it, like a man who is raving with an evil spirit.

No words can be too strong to paint the misery of man in this world of sin and sorrow, and the dangers to which he is exposed of perishing here and hereafter. No language can be too exalted to describe the goodness and mercy which from the heaven above hath looked down upon our lost condition, and brought us to a state of health and safety under the terms of the Gospel. Nothing can be plainer than the duty arising from these considerations. If God hath so saved us, we ought

ought also to save one another if we can. He who is thus wonderfully delivered, must have neither sense nor godliness, unless he is disposed to acts of kindness toward his suffering neighbour in all his wants and afflictions. When Jesus Christ had represented this case to one who consulted him; *Go*, said he, *and do thou likewise.*

Such is the doctrine, and such the duty set before us in the parable of the *Samaritan*. There we learn that man was once in *Jerusalem*, the holy city, and went down from thence to *Jericho*, a city under a curse from God for the sin of its inhabitants: that, in the way from the one to the other, he fell into the hands of the destroyer; who, like a robber on the road, stripped him of his raiment of innocence and righteousness, and wounded him, so as to leave him *half dead*; dead in the *spirit*, his better part. We learn farther, that when the *Priest* and the *Levite* (all the religious ministrations of man) see him lying in this condition, they must pass by and leave him as they find him: for the blood of bulls and of goats, which they offer, cannot take away sin. But when the Priest and the Levite are gone by, then, that which they could not do, is done by him who cometh after

after the law, and is the end of it for righteousness: who, while upon this work of saving mankind, was reviled as a *Samaritan*, and hated as an alien; yet in that Samaritan so hated and reviled, we see and acknowledge the Saviour of the world. He finds the poor wounded traveller, lying helpless upon this earth, and has *compassion* on him. He pours *oil* and *wine* into his wounds; the oil of the Holy Spirit, which healeth our infirmities, and the blood of redemption, which cleanseth us from all sin. Then he raises him up, sets him on his own beast (humbles himself, that man may be exalted) and removes him to a place of reception, even to his Church, which, like an *Inn*, admits all that are brought into it. There the *Host*, who is the minister of God, is under a charge to *take care of him*, and is supplied with every thing necessary to restore him and complete the cure. When our Samaritan shall *come again* this way, as he hath promised to do, then, at his second coming, he will reckon with the host, and *repay* him, and every man, according to his works.

O Lord, if I am this man, so fallen, and so raised up, grant that I may know myself and thee; my own misery, and thy goodness,

ness. Let not any false doctrines of human pride keep me ignorant of myself, nor any pleasures of the world tempt me to neglect so great a salvation; that having received the blessings of thy visitation, and followed thy example in doing good according to my ability, I may be rewarded by thy mercy out of thy heavenly treasures; for I believe that thou shalt *come again*, according to thy promise, to *repay* me and every man for what we shall have done, in all those things, and toward all those persons, which thou hast committed to our charge, Amen.

THE QUESTIONS.

Q. What do we learn from the parable of the Good Samaritan?

A. The fall of man, and his salvation, and our own duty.

Q. How is his fall signified?

A. As a going down from *Jerusalem* to *Jericho*.

Q. What is *Jerusalem*?

A. The holy city, or life of paradise.

Q. What is *Jericho*?

A. A city under a curse, like this world of sin.

Q. What is it to go down from Jerusalem to Jericho?

A. To depart from paradise into this world.

Q. What happens to man in the way from one to the other?

A. He falls among thieves.

Q. Who are they?

A. The devil and all evil spirits.

Q. What do they do to him?

A. They strip him of his raiment.

Q. What happened to Adam, when he fell into sin?

A. He found himself naked.

Q. What did they do besides?

A. They wounded him.

Q. With what?

A. With sin, which is the sting of death.

Q. Why are they said to have left him *half dead*?

A. Because man, when he fell into sin, did not then die in body, but in spirit, in the better half of him.

Q. Who are the Priest and Levite that see him, and pass by?

A. The ministers of the law, who were to pass away, because their sacrifices could not take away sin.

Q. Who

Q. Who comes after them, to do what the law could not ?

A. Jesus Christ, the Saviour of fallen man.

Q. Why does he call himself a *Samaritan* ?

A. Because he was hated by the Jews, as the Samaritans were; and they reviled him under the name of a Samaritan; (probably, after the delivery of this parable).

Q. What doth this Samaritan do ?

A. He hath compassion on him, and goes to save him.

Q. What does he apply, when he binds up his wounds ?

A. Oil and wine; the spirit of life, and the blood of redemption.

Q. What is oil remarkable for ?

A. It cures the bite of a serpent.

Q. What is the *Inn* to which the wounded man is carried ?

A. The Church.

Q. Who is the *Host* of it ?

A. The Minister.

Q. What charge is given to him ?

A. To take care of those who are committed to him.

Q. And what is he to expect ?

A. That

A. That he who calls himself the Samaritan, will come again to repay him.

Q. What duty are you to learn from this story ?

A. To go and do likewise ; that is, to shew mercy to others, as Jesus Christ hath shewed mercy to me.

THE TEXT.

Luke x. ver. 25—38.

XIV. THE CHAPTER OF THE PATRIARCH JOSEPH.

NEXT to the history of our blessed Saviour himself, the story of Joseph in the book of Genesis is most wonderful and affecting. When we read, how wise and innocent he was, how his father loved him, how his brethren persecuted him, we cannot help pitying and loving him. Even the distress of his wicked brethren is attended with such remorse and perplexity, that we pity them also. But when Judah pleads for Benjamin, and Joseph discovers himself, the scene is so affecting,

ing, that we cannot refrain from tears. In the three greatest lines of his character and history, he was a most exact figure of our blessed Saviour. He was *innocent*; he was *persecuted*; he was *exalted*: and the life of every servant of God is; and will be, more or less, after the same pattern.

When *St. Stephen* pleaded before the Jews, he pointed this story of Joseph against them in such words, that they saw their own wickedness in that of Joseph's brethren, and fell into a rage; gnashing upon him with their teeth for bringing their wickedness home to them in such plain terms. For such as Joseph had been, such was Jesus Christ, whom they had lately crucified: they had done unto him as their forefathers had done to the Patriarch Joseph; whose character, in every part of it, bears the strongest testimony to the history of Jesus Christ: so strong, that the Jews, who heard it, were not able to bear it. For, saith *St. Stephen*, *the Patriarchs* (his own brethren), *moved with envy* (as the High Priests were afterwards), *sold* Joseph (as Judas sold our Saviour) into *Egypt*; (delivering him to the *Gentiles* to be evil entreated and punished as a malefactor and a slave.) The Patriarch *Judah* was the *seller* of Joseph; and his name-

sake, *Judas*, sold Jesus Christ. We see Joseph in a prison between two malefactors, and promising life to one of them, as Christ did to one of those who suffered with him. We see him again, cast into a pit; there to be dead, and forgotten; but brought alive out of it. His coat was dipped in blood; as Christ wore a purple robe, and appeared (as the prophet had foretold) in dyed garments, stained with the blood of his sufferings.

In Joseph's exaltation, his brethren, who had persecuted him, fell down before him to the ground; and so to Jesus Christ, once mocked and persecuted by his brethren, every knee shall bow. Joseph was made a Saviour to his father and all his house, and fed them with bread according to their families, in a time of famine; as Jesus Christ is the true bread to Jew and Gentile, to whom all the tribes of the earth must come to be nourished unto life eternal.

The character of Joseph preaches to me the same lesson of patience and perseverance, as the example of Jesus Christ doth. It tells me, that if I please my heavenly Father, and am beloved of him, I must expect to be *hated* and *envied* by my brethren: that, if I would be *exalted*, I must be *abased*:
that,

that, if I keep myself pure, I shall be delivered from those who accuse me falsely : and that, if God is with me in my afflictions, I may not only save myself, but be made an instrument of salvation to others; as well strangers, as those of my own family and household.

THE QUESTIONS.

Q. What think you of the history of Joseph?

A. There is no finer story.

Q. Which are the most affecting parts of it?

A. The return of his brethren in silence to the city as bondmen, when the cup is found upon Benjamin; and the speech of Judah, which moves Joseph to discover himself.

Q. What do the brethren of Joseph impute their distress to?

A. To their iniquity in selling their brother.

Q. Who is it that convicts the Jews of their wickedness against Jesus Christ, from the history of Joseph's sufferings and exaltation?

A. St. Stephen, in the seventh Chapter of the Acts.

Q. In what particulars was Joseph a figure of Jesus Christ?

A. In being pure and innocent, and beloved of his Father.

Q. In what other ?

A. In being persecuted and sold by his brethren, and suffering under a false accusation with two malefactors.

Q. In what others ?

A. In many others. He was exalted among heathens, and became a Saviour to them and to his own family.

Q. Do you find any thing of Christ's death and resurrection here ?

A. I see Joseph's coat dipped in blood, as if one that had died a cruel death : I see him cast into a pit, and there given up to death ; but lifted up again out of it.

Q. What must this mean ?

A. The same as when Jonah was swallowed up, and cast out again alive from the whale's belly.

Q. Is there any sign here that the Jews will be converted at last ?

A. It seems from this history, as if they would see and confess their guiltiness, as the brethren of Joseph did, when the hand of the Lord had tried them.

Q. What other circumstances speak the same thing ?

A. St. *Stephen* observes, that Joseph at the
second

second time of their meeting became *known* to his brethren.

Q. What lesson may you learn from the example of Joseph ?

A. That, if I am loved of God, I shall be envied by my brethren.

Q. But if you keep yourself pure and innocent, what may you expect ?

A. I may hope to be delivered under every false accusation.

Q. What do you learn more ?

A. I learn to forgive, and to do good to those who injure me ; as Joseph received his brethren, and never upbraided them with their wickedness,

THE TEXTS.

John i. 11. *He came to his own, and his own received him not.*

Acts vii. 9. *The Patriarchs moved with envy, sold Joseph into Egypt : but God was with him, and delivered him out of all his afflictions.*

51. *As your fathers did, so do ye.*

52. *Which of the prophets, have not your fathers persecuted ? And they have slain them which shewed before of the coming of the just one.*

XV. THE CHAPTER OF MOSES.

DID not Moses himself forewarn the people, that the Lord would *raise up a prophet like unto him*? Therefore, when I see what Moses was, I may thence know what Christ was to be. So the Apostle St. Paul tells us, that Moses, as the servant of God, was a faithful minister in his house, for a *testimony* of those things which were to be spoken afterwards (Heb. iii. 5.) So that if we look to the ministry of Moses, we shall find it *bearing witness* to the ministry of Christ; and thence we shall draw the conclusion, that as Moses was sent to deliver the Hebrews, so Jesus Christ came to redeem all mankind. The history of Moses was set before the Jews by St. Stephen in such words, that they could not avoid making the comparison, and drawing the consequence for themselves. His history comprehends the particulars, 1st, of his *birth*; 2d, his *character* as God's minister; 3d, his *great work* in delivering the people; and 4th, the *reception* he met with from his brethren.

When Moses was born, there was an order from a cruel King to kill all the male children;

dren ; but Moses was miraculously preserved. At the birth of Christ, Herod slew the infants in Bethlehem ; but he was saved in Egypt, where Moses had been saved before. As the minister of God he was mighty in words and deeds, which is the very character given of Jesus of Nazareth by the two disciples who were walking to Emmaus. Moses received his authority when God appeared to him, and *spoke* to him, from a *flame of fire* in a bush ; and Christ received his honour, when the *voice* came to him *from the excellent Glory* (2 Pet. i. 17). Moses ascended up into the Holy Mount of God, and received the divine law, which he gave to the people ; as Christ ascended, and gave the word of his Gospel to be preached by his Apostles, and received by all the people of the world. Moses shewed his power in slaying an Egyptian, as a sign to the people, that God would deliver them from their enemies by his hand ; as Christ shewed his power over Satan, the enemy of mankind, to convince the people that he was sent to be the Saviour of the world. And accordingly as Moses delivered the people, and brought them out of Egypt, so hath Jesus Christ delivered us from the power of Satan, and brought us out from this wicked world.

But, what is the most wonderful of all, and with which St. Stephen confounds the Jews; this great Moses, this mighty worker of miracles, this deliverer of his people from the greatest misery and servitude that ever were upon earth, how was he received? how was he treated? He was *thrust away* and *refused* by his brethren! So was Christ *rejected* by the Jews. Therefore as Moses, though refused and thrust away, was *sent* from God *to be a ruler and deliverer*; so was Jesus Christ, though hated and set at nought by his brethren, and resisted in his mighty works, and condemned and crucified; yet was this same Jesus Christ sent to be the true Messiah. If he had not been *persecuted* and *refused*, he would not have been a *prophet like unto Moses*; if he had not been *sold by his brethren*, he would not have been, as Joseph was, the saviour of his family, and of the Gentile world. All these things considered, I am to remember, first, that I am the disciple of a despised and persecuted Master, and must bear in this world, as Moses did, *the reproach of Christ*; and count it of more value than the favour of a court, or the wealth of the whole world. If I do good, I must be content to be spoken of as an evil doer; if I would

would be *glorified* with him hereafter, I must *suffer* with him here.

Secondly, I must not regard the humour of the world, nor follow a multitude to do evil: when Moses was absent with God in the mount, the people below forgot him, and made a calf and offered sacrifice to the idol, and rejoiced at the work of their own hands: so is Jesus Christ forgotten by his people since his departure into heaven; and they sit down to eat and drink, and rise up to play; not considering that as Moses came down unlooked for, and executed judgment on the offenders, so will Christ return at an hour when they are not aware, to judge those who have forgotten him, and take vengeance on their impiety and disobedience,

THE QUESTIONS.

Q. Who was it that urged for the truth of Christianity against the Jews, from the history of their lawgiver Moses?

A. St. Stephen, in the 7th Chapter of the Acts.

Q. What did Moses himself say?

A. That the Lord should raise up a prophet like unto him,

Q. In

Q. In what respect was Moses like unto Christ?

A. First in his birth; at the time of which there was a massacre of infants; and he was saved in Egypt, where Christ was saved from the power of Herod.

Q. What was the character of Moses?

A. He was a prophet *mighty in words and deeds*; which is the character of our Saviour.

Q. What great work was Moses sent upon?

A. To deliver the people out of Egypt, as Christ came to save us out of this sinful world.

Q. How was Moses received by the people?

A. When he came to deliver them, they quarrelled with him, and disputed his authority.

Q. Was that any argument against Moses?

A. None at all; for although they refused him, yet did God truly send him, to be their saviour from the miseries of Egypt.

Q. What argument doth St. Stephen draw from hence?

A. That if Christ was the true Saviour of the world, and *like unto Moses*, it was necessary he should be rejected, and thrust away by his own people.

Q. How were the Jews, who had crucified Christ, affected by this argument ?

A. It was so strong, they could not bear the force of it ; but *gnashed* at St. Stephen with *their teeth*, to signify how ready they were to devour him.

Q. Does St. Stephen carry his argument beyond Joseph and Moses ?

A. Yes ; he tells them their fathers had persecuted all those prophets, those just men, who foreshewed the coming of the *just one*, Jesus Christ.

THE TEXT.

Acts, chap. vii. ver. 19 to 40.



XVI. THE CHAPTER OF THE BODY OF MAN.

AS the body of man is made up of different members and limbs, all intended for their several uses, and some of them in higher, some in lower stations ; so in like manner are different men formed together into one body, in what we call society ; wherein men are as necessary to one another, as the different limbs

limbs are necessary to the body. In a kingdom the king is the *head*, giving life, strength, and direction to the whole body ; and a people without a king are like a body without a head. . As the eyes guide the feet, so do the wise and learned direct the simple. The business of the hands is to work ; and in a community many are born to labour, and without them a city cannot be inhabited. As the feet go about for the service of the body, so must the lower sorts be messengers and attendants to their superiors. As the stomach receives that food and nourishment which gives strength to the limbs ; so must every government receive tribute, that it may be able to maintain its power, for the execution of the laws, and the defence of the people.

In an army, which is another sort of body, there is one who is in the place of the king, and acts as a head to all the rest. He uses his spies, as the head uses the sight, that he may see what is necessary to be done. Some are officers and counsellors ; others are officers, and not counsellors ; and the common soldiers are to come and go, and do as they are commanded. A body of soldiers is called a *regiment*, from their being disposed in exact order, and under strict authority ; for where
there

there is no order, there is no strength; and where there is no obedience, nothing can be done. When the body is upright, it can exercise its power; but when turned upside down, it becomes weak and useless.

God is the God of order; and he hath appointed it to prevail every where for our good. Even in the world at large, the lights of heaven bear rule, and the earth and the sea know their place. But most of all is order to be observed in the Christian society; and every thing else is but as a lesson to teach us that which is the best of all. *As the body, saith the Apostle, is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; that is, the body of Christ, which is the Church.* For here the head is Christ himself; and under him, all the members, fitly placed, minister to each other, and to the good of the whole body. Some are Apostles, some teachers; some are as eyes to see for the rest; some as tongues, to speak and interpret; some as hands administering to the necessities of others; some as ears to receive what others teach; some to govern and order things; others to be under direction in a lower station, as the feet in a natural body. But all these are to consider,

consider, that, whatever their place may be, they have but one common interest, and are all animated by the same life. In the natural body there is no schism, no division, no disputing of one part against another; all the members suffer together, and all rejoice together; and so it ought to be in the body spiritual; for to divide the body is to divide Christ, if that could be done. It is a good thing to have an higher place, and to be of more eminent use in this body; and it is an honour much to be coveted: but the most excellent way of all, and that in which every member hath its share, is to preserve the unity of the body, by a principle of love and charity, which is the first of all virtues, and shall outlast all other gifts; for it shall survive after death, and constitute the chief happiness of heaven. The Apostle St. Paul is no where so urgent as when he presses upon all Christians this great and necessary duty of charity.

THE QUESTIONS.

Q. What doth a *body* mean, when it is applied to a society?

A. It means a company of people, disposed in an orderly form, as the members are in the body of man.

Q. What

Q. What doth this comparison chiefly teach us?

A. The use and duty of *subordination*.

Q. What is subordination?

A. The placing of some persons in offices and stations *under* others.

Q. Who is the head of such a body?

A. The king, ruler, or leader.

Q. Who are the *eyes*?

A. The wiser sort, whose duty it is to see and learn for the benefit of the rest.

Q. What was a prophet formerly called?

A. A *seer*.

Q. Who are the feet?

A. The lower sort of people, who attend upon the higher.

Q. Are some better than others on this account?

A. All are necessary to one another, and are therefore all to be honoured in their stations.

Q. Who is the author of order?

A. God.

Q. How do you see this?

A. I see the senses and powers, which are intended to direct us, placed in the *head*, the *uppermost* part in the body.

Q. Where do you see it again?

A. In

A. In the order of the world, where the sun and moon, that rule over the day and night, are placed above, and the earth and seas below.

Q. How doth St. Paul apply this similitude of a body?

A. To the church of Christ, and the order of the persons who belong to it.

Q. Who is the head of the Church?

A. Jesus Christ; who is also the head of all the kingdoms of the world, *King of kings, and Lord of lords.*

Q. What is the life of that body which we call the Church?

A. The spirit of God: and as one life animates all the limbs of the same body, so *one spirit* quickeneth all the members of the Church.

Q. What is the great duty we are to learn from this consideration?

A. That of Christian unity: for as the members of the same body all feel for one another, and all suffer or rejoice together, so should all Christians.

Q. What sin doth this teach us to understand and avoid?

A. That of Church-division, which we call *schism.*

Q. Why is this such a great sin ?

A. Because it is contrary to the greatest of all virtues, which is charity : also, it is *unnatural* that any body should be at enmity with itself : and it is destructive, because such a body, either in whole or in part, must perish. No limb can live, when it is severed from the life of the body.

Q. What is the true meaning of that virtue which the Apostle calls *charity* ?

A. It is the *friendship of Christians* : the love and unity of the body of Christ, under him, who is the head of it : which shall endure in heaven, when all other things shall fail and vanish away.

THE TEXTS.

Isa. i. 5, &c. *The whole head is sick, and the whole heart faint. From the sole of our foot even unto the head, there is no soundness in it ; but wounds and bruises, and putrifying sores.*

Col. i. 18. *He is the head of the body, the Church.*

Rom. xii. 4. *For as we have many members in one body, and all members have not the same*

office; so we being many, are one body in Christ, and every one members one of another.

Eph. iv. 15. Speaking the truth in love (we) may grow up unto him in all things, which is the head, even Christ.

From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

V. 4. There is one body, and one spirit.

Read also 1 Cor. chap. 12 and 13.

XII. THE CHAPTER OF THE PRIEST AND THE SACRIFICE.

A **PRIEST** is a person chosen of God to intercede for the people; that is, to stand against heaven and earth, to act for both. He presents offerings and prayers on the part of the people; and pronounces pardons and blessings on the part of God. All ages and all nations (except some wild and fanciful people of these latter days) Patriarchs, Jews, Christians, and the very Heathens, have admitted the authority, and observed the ordinances

nances of priesthood ; all of them declaring with one voice, that without intercession, and the shedding of innocent blood, there can be no remission to sinful man.

Being born a child of wrath, under sentence for sin, and subject to death, I am but dust and ashes : dust by death, and ashes by condemnation. My body must return to the dust from which it was taken ; and if God were to visit my sin, as he might in justice do, with the fire of his wrath, nothing would remain of me but an heap of ashes, a sad monument of unexpiated sin. In this state, I can do nothing to save myself : I can only suffer what God pronounced on Adam, "*In the day thou eatest, thou shalt die.*"

To shew how I am saved from this death, an innocent creature, a lamb, an ox, or a sheep, was brought to the altar to be consumed instead of the offerer. Sin in me should suffer what the burning bleeding victim suffered, unless God had appointed a priest to intercede for me, and a sacrifice to die for me.

But then, I am to understand, that the blood of bulls and of goats, or of the passover itself, *cannot take away sin*. These were only the prophetical signs of the law, to teach men

that Jesus Christ should act once for all as priest and sacrifice, to take away the sin of the world. Unless his death had been fore-ordained of God for the salvation of man, there never would have been any such thing as a priest or a sacrifice heard of in the world; they would have had no meaning, and could have been of no effect.

As the death of Christ was foreshewn to the faithful by bloody sacrifices before he came; so now, after he is come, his death is commemorated, and its benefits communicated, by the signs of bread and wine, the new Passover of the Gospel, in which we are said to *eat his flesh* and *drink his blood*: and except we partake of this sacrifice, we have no more life in our souls, than our bodies would have without meat and drink. So long as there are offerings, there must be priests to offer. Jesus Christ does not act in person under the Gospel, any more than under the law; he is present with us only by those persons who are ordained to act for him; and every true priest must be of his making; for *no man taketh this honour to himself, but he that is called of God*. No man can act for a king, but he who hath the king's authority; so can no man act for God but he whom God hath

hath appointed. Who are they that make light of priests, and neglect the Christian sacrifice? None but they who *have* no priests, or who think they *want* none, or that they can make priests of themselves. Jesus Christ is indeed the only true priest: and every Christian praying to God through his merits, is in private a priest to himself: but priests must be appointed of God, to commemorate the sacrifice of Christ, and communicate the benefits of it from the altar to the congregation, and to pronounce pardon and absolution (that is, forgiveness of sin) from him to the penitent sinner.

This is God's way of forgiving sin; for the *teaching* of our minds, and the *trial* of our faith and obedience. Proud people, who understand not the ways of God, think no man great enough to rule them, no man good enough to pray for them: not considering, that no man is any thing of himself; the sufficiency of the ministry being only from God; Therefore God is not jealous of the authority of his ministers, but of his own authority in them. He that despiseth you, says our Lord to his ministers, despiseth me; and he that despiseth me, despiseth him that sent me: so said Moses and Aaron against *Corah, Dathan,*

and *Abiram*, who presumptuously made priests of themselves ; *What are we ? Your rebellion is not against us, but against the Lord.* He who hath no priest, hath no sacrifice ; he who hath no sacrifice, must be a sacrifice for himself : therefore if I forfeit the benefit of Christ's death, *there remaineth no more sacrifice for sin*, but a certain fearful looking-for of judgment and fiery indignation, such as fell upon *Sodom* and *Gomorrah*, and such as there would be upon me, and upon all mankind, if there were neither priest nor sacrifice appointed for us. Every man must then be his own sacrifice, and bear the wrath of God in his own person.

THE QUESTIONS.

Q. What is a priest ?

A. An intercessor appointed of God to present offerings and pronounce blessings.

Q. Who were they that observed the rites of priesthood and sacrifices ?

A. All ages and nations, till human philosophy of late time invented a religion without a Saviour.

Q. Why is man called dust and ashes ?

A. Because he is subject to death, and to the fire of God's justice against sin.

Q. How

Q. How is this to be turned away from us?

A. By Jesus Christ placing himself in our stead as a sacrifice.

Q. What did the sacrifices mean under the law of Moses?

A. They shewed his death.

Q. Are priests necessary under the Gospel?

A. They are now of another order; but they are still priests as before.

Q. Why so?

A. Because Melchisedec is called the *priest of the most high God*, though he offered only *bread and wine*. (Gen. xiv. 18.)

Q. How came there to be priests on earth?

A. There never would have been any but for Jesus Christ; for all others act in and through him, who is the only true priest from the beginning to the end of the world.

Q. Who are they that despise priests?

A. They who have none, or think they want none.

Q. Who gives authority to priests?

A. God; who will vindicate in them his own authority, which must be supported, not for our sakes, but for his own glory.

Q. Suppose we forfeit the benefits of the priesthood, and sacrifice of Jesus Christ?

M 4

A. There

A. There remaineth for us then nothing but that *judgment* and *fiery indignation*, which would have been upon all mankind if there had been no Saviour.

Q. Where are you to learn the nature of the priesthood of Jesus Christ and his ministers?

A. It is all explained at large in the Epistle to the Hebrews.

THE TEXTS.

Heb. v. 1. *Every high priest taken from among men is ordained, that he may offer both gifts and sacrifices for sins.*

Gen. xxii. 13. *And Abraham went and took the ram, and offered him up for a burnt offering, instead of his son.*

Gen. xviii. 27. *I have taken upon me to speak unto the Lord, which am but dust and ashes.*

Rom. viii. 3. (margin) *By a sacrifice for sin he condemned sin in the flesh.*

Lev. ix. 24. *And then came a fire out from before the Lord, and consumed upon the altar the burnt offering.*

1 Cor. v. 7. *Christ our Passover is sacrificed for us; therefore let us keep the feast.*

Heb. xiii. 10. *We have an altar whereof they*

they have no right to eat which serve the Tabernacle.

John xx. 21. *As my Father hath sent me, even so send I you—whosoever sins ye remit, they are remitted unto them.*

1 Cor. x. 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ?*

XVIII. THE CHAPTER OF GLORY.

I AM to praise God, for having given me the *hope of glory*. What is glory? It signifies the bright shining of the light; and the word is applied to the lights of heaven. *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.* The glory of the light dwelleth in the sun, and from him it is spread over all the creation below, where no object has any light of its own. So the glory of the invisible heavens is with God; and from him it is communicated to angels and saints, who have no glory but what they receive from Him. All objects, on which the sun shines, are in a glorified

glorified state, compared with those on which it doth not shine: so it is impossible to be in the presence of God without being shone upon and glorified: therefore, when God himself shall be made manifest, and *his light* shall shine, *we shall all be changed*: and our change shall happen *in a moment*, in the *twinkling of an eye*: for so doth light break out suddenly, and shine upon all things.

While we live upon this earth, our light is interrupted with darkness, and our summer is followed by a winter. One half of the earth's globe is in darkness, and they that inhabit it are turned round every day into its shadow: but if we are lifted up into the heavens, farther than the extent of the earth's shade, our day would be uninterrupted, and our season would be the same. Such is the state of those who are in the presence of God; for with him there is none of this *variableness nor shadow of turning*.

All that is heavenly, or comes from heaven, is bright and glorious: all that is earthly partakes of darkness. When Jesus was transfigured, his raiment became white as the light itself. When the angel of the Lord descended to deliver Peter, a light shined in the prison at midnight. When Moses conversed with
God

God upon the Mount, his face retained the light which had shone upon it, so that the people could not stedfastly look upon him. When Jesus appeared to Paul in the way to Damascus, such was the glory of the light which attended him, that all the company fell to the earth; and Paul himself was struck blind,

How shall I who am now in darkness be made a partaker of the glory which is set before me? How; but by considering first with myself, what a dreadful thing it would be, if I should lose the kingdom of glory, and fall into the kingdom of darkness! It is possible to love darkness rather than light: God forbid I should be of that mind! But I shall be so if my works are evil: therefore let me now put away the works of darkness. Then let me take the word of God, as a light unto my path. As Christ endured the Cross, and despised the shame of it, for the joy that was set before him; so let me bear the sufferings of the present time, whatever they may be, knowing that they are *not worthy to be compared with the glory that shall be revealed in us*. Let me be constant in using the means of grace, that I may be prepared by them for the enjoyment of glory. So shall God, who
breathed

breathed into me the breath of life from his spirit, enlighten me at last with his presence, when my body shall be *raised up in glory*: and *mortality* shall be *swallowed up of life*; as the darkness of the earth is drowned and overcome by the light of heaven pouring in upon it at the rising of the sun.

THE QUESTIONS.

Q. What is glory?

A. It signifies the bright shining of the light.

Q. What is the glory of the natural creation?

A. The sun.

Q. What is the glory of the kingdom of heaven?

A. God himself.

Q. What shall glorify the Saints?

A. The presence of God.

Q. How doth the Scripture describe him?

A. As having *no variableness nor shadow of turning*; like to what we are subject to who inhabit this earth.

Q. How did Christ appear, when he was transfigured?

A. His

A. His raiment became white as snow, his face shone like the sun, and his whole person as bright as the light itself.

Q. Did any sign of glory attend the angels of heaven when they appeared?

A. A light shone in the prison when Peter was delivered by an angel.

Q. What was the effect, when Moses conversed with God?

A. A glory remained upon his face, too bright for the people to behold.

Q. How are you to obtain the glory which is promised?

A. By putting away the works of darkness.

Q. Who are they that love darkness rather than light?

A. They whose works are evil.

Q. How is the mind to be glorified now?

A. By conversing with God as Moses did.

Q. How can that be done?

A. By reading and studying his word.

Q. How are you to prepare yourself farther?

A. By bearing, as Christ did, the sufferings of the present time.

Q. How farther?

A. By using the means of grace; for it is grace only that leads us to glory.

THE TEXTS.

Psal. xix. 1. *The heavens declare the glory of God.*

Rom. xvi. 27. *To God only wise be glory.*

Luke ix. 29. *And his raiment was white and glistening.*—32. *And when they were awake, they saw his glory.*

2 Cor. iii. 7. *The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance*—V. 18. *But we all, with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.*

Luke ix. 26. *He shall come in his own glory, and in his Father's, and of the Holy Angels.*

Col. i. 27. *Christ in you, the hope of glory.*

Rom. viii. 18. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

XIX. THE PREACHER'S PICTURE OF OLD AGE.

IN the 12th Chapter of *Ecclesiastes*, the preacher admonishes me to dedicate my youthful days to the service of *my Creator*, considering the *evil days* which are coming upon us, when all the faculties of our minds and bodies shall fail us under the infirmities of age. For then, as the preacher beautifully represents it to us, as in a glass or mirror, *the sun and the moon and the stars are darkened*; the superior powers, which rule in the body of man, as the heavenly luminaries do in the world; the understanding and reason, the imagination and the memory, are obscured, as when the clouds interpose between us and the lights of the firmament. In the earlier season of life, the clouds of affliction having poured down their *rain*, they pass away, and sunshine succeeds; but now the *clouds return after the rain*; old age itself is a continual sorrow, and there is no longer any hope of fair weather. *The keepers of the house*, the arms and hands which are made to guard and defend the body, begin to shake and *tremble*; and the *strong men*, the shoulders, where the strength of the body is placed, and which
were

were once able to bear every weight, begin to stoop and *bow themselves*; and the *grinders*, the teeth, begin to fall away, and *cease* to do their work, *because they are few*. *Also those that look out of the windows are darkened*: the eyes, those windows of the body, through which we look at all things abroad as we look out from the windows of a house, become dim; and he that uses them is as one who looketh out of a window in the night. *Then the doors are shut in the streets*; difficulties and obstructions attend all the passages of the body, and digestion becomes weak when the *grinding is low*. The youthful and healthy sleep sound, and are apt to transgress by taking too much rest; but the aged sleep with difficulty, and *rise up at the voice of the bird*; they are ready to leave their disturbed rest at the crowing of the cock. *The daughters of music are brought low*: the voice falls and becomes hoarse; the hearing is dull; and the spirits, now less active than they used to be, are less affected by the powers of harmony; and so sit in heaviness, hanging down their heads, as virgins drooping under the sorrow of captivity. Old age, being inactive and helpless, becomes *afraid of that which is high*; it is fearful of climbing, because it is in danger
of

of falling; and being unfit to endure the hardness of fatigue, and the shocks of a rough journey, the *fears* which are *in the way* discourage it from setting out. Then the *almond-tree flourishes*; the hair of the head becomes white, as the early almond blossoms in the hard weather of the winter, before the snows have left us: and even *the grasshopper becomes a burthen*; the legs, once light and nimble to leap, as the legs of that insect, and which used with ease to bear the weight of the whole body, are now become a burthen, and can scarcely carry themselves; and when the faculties thus fail, the *desire fails* along with them, for nothing is desirable, when nothing can be enjoyed.

Such are the *evil days*, which come upon us when our youth is past, and prepare the way for that last and greatest evil of our death, when *man goeth* to his *long home*, and the *mourners go about the streets*, lamenting his departure. Then the *silver cord*, the nerves whose coat is white and shining as a cord of silver, is loosed, and no longer do their office. The circulation of the blood stops at the heart, the fountain of life, as when a *pitcher*, which draws water, *is broken at the well*, or the watering *wheel*, circulating with its buckets, which it both fills and empties at the same

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time, is *broken at the cistern*. Thus do the vital motions all cease in death; and the *dust returns to the earth*, to become such as it *was*, before man was made out of it: and his immortal *spirit returns unto God*, the fountain of immortality, from whom it proceeded.

Let then the light of my understanding, while I have it, be employed in the search of truth, and let my memory be a treasury of all useful learning; let my hands labour while their strength lasts, and my shoulders be ready and patient under every burthen; let my mind be ever looking out through the windows of my body, to see and learn, while the day-light is with me. Let the daughters of music be employed in the praises of God, before they are brought low: let my diet be that of sobriety and temperance, that the doors may not be shut in the streets before the time: and when my sleep shall be less, let my meditation be more on God, and my latter end, and the things of eternity. As the *outward man decayeth*, let the *inward man be renewed day by day*; that when my spirit shall depart, it may return with joy to God that gave it, and I may at last find an habitation, which shall be subject to no decay, when this *mortal shall put on immortality*. Amen.

THE QUESTIONS.

Q. What does the preacher mean by the *evil days*?

A. The time of old age.

Q. How does he describe the infirmities of old age?

A. Under terms which are like those of a proverb or riddle.

Q. What is meant by the darkening of the sun, moon, and stars?

A. The failing of the understanding, judgment, and memory.

Q. What are the keepers of the house?

A. The arms and hands, which guard and defend the body.

Q. What are the *strong men*?

A. The shoulders, in which our chief strength lies.

Q. Who are they that look out of the windows?

A. The eyes.

Q. Which are the grinders?

A. The teeth which grind our food.

Q. Who are the daughters of music?

A. The voice which sings, and the ears that hear, and the spirits which are moved with music.

Q. What agrees to the almond tree, which blossoms in winter?

A. The hairs of the head, which turn white in old age.

Q. What is meant by the grasshopper?

A. The legs, which are light and active in youth, but become a burthen to themselves in old age.

Q. What means the breaking of the pitcher at the fountain, and the wheel at the cistern?

A. The stopping of the circulation at the heart, and the ceasing of the motion in the lungs.

Q. Where goes the body?

A. To the dust out of which it was taken.

Q. Where goes the spirit?

A. To God that gave it.

Q. What is the duty to be learned from all these considerations?

A. To remember my Creator in the days of my youth.

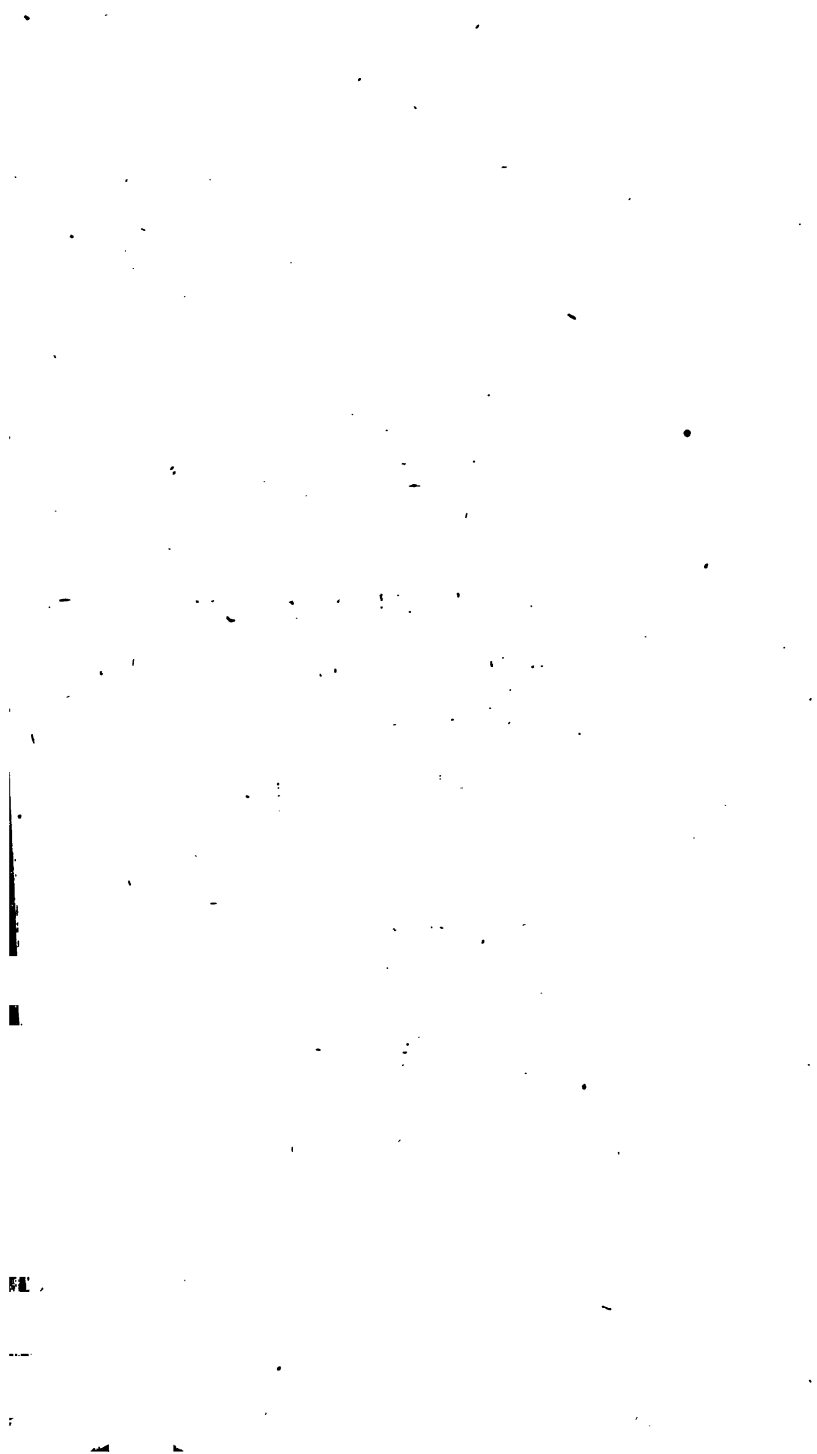
THE TEXT.

See Ecclesiastes, Chap. xii. v. 1, 2, 3, 4, 5, 6, 7.

END OF PART II.

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A
K E Y
TO THE
LANGUAGE OF PROPHECY,
WITH REFERENCES TO TEXTS
OF THE
OLD AND NEW TESTAMENTS.

A
SUPPLEMENT
TO THE
BOOK OF NATURE,



ADVERTISEMENT.

IF the Reader uses this little work, so as to implant the matter of it in his mind, he must not spare the labour of turning to ALL the texts, referred to as authorities, for the interpretation of the several words. This is the way to learn the Language of Prophecy; and when some skill is acquired, other texts may be found, to confirm these that are here set down. The marginal notes, in some good editions of the Bible, will give farther light, and ought to be consulted.

A
K E Y
TO THE
LANGUAGE OF PROPHECY.

THE HEAVENS AND ELEMENTS.

HEAVENS or Firmament. *The Divine Power ruling over the World.* Dan. iv.

26. Psal. cl. 1.

The Sun. *The Lord God.* Psal. lxxxiv. 11.

1 John i. 5.

The Light of the World. *Christ.* John viii.
12.

The Sun of Righteousness. *Christ.* Mal. iv. 2.

Air, Wind, or Breath. *The Holy Ghost, the Giver of Life.* John xx. 22. John iii. 8.
Acts ii. 2.

Burning Fire. *The Divine Wrath.* Deut. ii. 24.
Ezek. xxii. 31. Heb. xii. 29.

Sun.

Sun and Moon. *The Powers of Government in the World.* Psal. lxxxix. 36. Joel ii. 10. Acts ii. 20.

Moon. *The Church.* Cant. vi. 10. Col. ii. 16.

Stars. *The Rulers and Lights of the Church.* Rev. i. 20. *The glorified Saints.* 1 Cor. xv. 41.

Wandering Stars, or Comets. *Wicked Apostates that go from Light into outer Darkness.* Jude 13.

Scorching Heat. *Trouble and Persecution.* Matth. xiii. 6. 21.

The Day, in Opposition to the Night. *A State of Truth, and Hope, and Knowledge.* 1 Thess. v. 5. 8.

Darkness. *Sin and Ignorance.* Rom. xiii. 12.

Dew upon Herbs. *The Blessing of Heaven, and the Power of the Resurrection.* Hos. xiv. 5. Isai. xxvi. 19.

Water. *Purifying Grace of the Divine Spirit.* 2 Kings v. 10. Psal. li. 2. John iii. 5.

Living Water. *Word of the Gospel.* John iv. 10.

The Sea. *The Gentile World.* Isai. lx. 5.

Wayes of the Sea. *The rebellious Force and Turbulence of the People.* Psal. lxxv. 7. Jude 13.

Earth. *The Natural Man.* 1 Cor. xv. 47. Gen. xviii. 27.

THE THREE NATURAL KINGDOMS; OF PLANTS,
ANIMALS, AND MINERALS.

1. PLANTS.

TREES. *Men fruitful, and unfruitful.* Psal.

i. 3. Matth. iii. 10.

Vine. *The Church.* Psal. lxxx. 8. 14. *Christ, the Head and Root of the Church.* John

xv. 1.

Growth of Plants. *Resurrection and Glorification.* Hos. xiv. 7. John xii. 24. 1 Cor. xv. 36, &c. Isai. lxvi. 14. *Growth in Grace.* Isai. lv. 10.

Planting. *Placing in the Church, to be nourished with Grace.* Psal. xcii. 13. Matth. xv. 13.

1 Cor. iii. 6. 1 Cor. iii. 8. Isai. xli. 19.

Cedars. *Great Men.* Zech. xi. 2.

Thorns and Briars. *The Wicked, Perverse, and Untractable.* Numb. xxxiii. 55. 2 Sam. xxiii. 6. Ezech. ii. 6. Luke vi. 44.

Fruit. *Good Works.* Matth. iii. 8. Jam. iii. 17.

Flower. *An Emblem of Mortal Man.* Job xiv. 2. Jam. i. 10, 11.

Seed. *Posterity.* Gen. xvii. 7, 8,

Wild

Wild Olive. *Man in a State of Nature,*

Rom. xi. 17.

Cultivated Olive. *Church of God.* Rom. ii. 24.

Oil. *The Spirit of God, giving Power to Kings and Priests, and Health the Sick.* Acts

x. 38. Psal. lxxxix. 20. Jam. v. 14.

Wine. *Blood.* Isai. lxiii. 1, &c. Rev. xxiv.

20. Luke xxii. 20. Gen. xlix. 11.

Grapes. *Fruits of Righteousness.* Isai. v. 2.

Leaves. *Words, the Service of the Lips, as distinguished from the Fruits of good Works.*

Matth. xxi. 19. *See and consider* Psal. i. 3.

Chaff. *Unprofitable worthless Men, to be driven away with the Wind, or burned in the Fire.*

Psal. i. 4. Matth. iii. 12.

Wormwood. *A bitter evil-minded Person,*

Deut. xxix. 18. Heb. xii. 15.

2. ANIMALS.

BEAST, *An evil brutish Man,* 1 Cor. xv. 32,

2 Pet. ii. 12.

A Great Beast. *An Heathen Kingdom, or Power of the Earth.* Dan. vii. 17.

Lion. *The Royal Character in the Messiah,*

Rev. v. 5. Prov. xx. 2.

Lion.

Lion. *A Persecutor, whether heathenish or diabolical.* 1 Tim. iv. 17. 1 Pet. v. 8.

Ox, treading out Corn. *A Minister of the Word.* 1 Cor. ix. 9. 1 Tim. v. 18.

Dog. *For his Vigilance, means a Watchman; to give Notice of approaching Danger.* Isa. lvi. 10.

Dogs. *Unclean impudent Persons.* Deut. xxiii. 18. Rev. xxii. 15. Matth. vii. 6.

Wolf. *A Thief, or religious Impostor, a Devourer of the Church.* Luke x. 3. John x. 12.

Sheep under a Shepherd. *The People under a King.* Zech. xiii. 7. *The Congregation under Christ.* Psal. c. 3. Matth. xv. 24.

Serpent. *The Devil.* Rev. xii. 9. 2 Cor. xi. 3.

Vipers. *The Children of the Devil.* Matth. iii. 7. 12. 34.

Birds of the Air. *Evil Spirits.* Matth. xiii. 4; compare with 19. Rev. xviii. 2.

Fox. *A cunning deceitful Person.* Luke xlii. 32.

Animals in the Cherubim. *The Powers of God, and Attributes of Christ.* Ezech. i. 28: Heb. ix. 5.

The Lamb. *The Messiah, suffering for the Sins of the World.* Gen. xxii. 8. John i. 29: Rev. v. 12.

Swine,

Swine, Unclean ungodly People. 2 Pet. ii. 22.
Matth. vii. 6. Deut. xiv. 8. Matth. viii. 31.



3. MINERALS.

STONES. *People of an hard heart; the unbelieving Gentiles.* Ezek. xxxvi. 26. Isai. v. 2. Matth. iii. 9. Compare Psal. lxxx. 8. with Isai. v. 2.

Clay in the Hands of the Potter. *Man in the Hands of his Creator.* Rom. ix. 21. Isai. lxiv. 8.

Earthen Vessel. *Man's Body.* 2 Cor. iv. 7.

Dust and Ashes. *Mortal sinful Man, under Death and Condemnation, as a Burnt Sacrifice.* Gen. xviii. 27. Gen. iii. 19. Job xlii. 6. Mal. iv. 3.

Salt. *Such Doctrine as preserves the World from Corruption.* Matth. v. 13. Col. iv. 6. Tit. ii. 7.

Gold. *Good Men bearing Trouble as Gold bears the Fire.* Job xxiii. 10. 1 Pet. i. 7. Ezek. xiii. 9. *Wise and pure Doctrine.* Prov. xvi. 16. Rev. iii. 18.

Image of Gold, Silver, Brass, and Iron. *The*
9 *four*

Four Monarchies or Kingdoms of the World.

Dan. ii. 31—45.

Riches and Talents. *Gifts and Graces from God.* Matth. xxv. 15. Luke xvi. 11.

Rock. *A Defence, a Place of Refuge.* Isai. xvii. 10.

Rock giving Water. *Christ giving Grace to a thirsty World.* 1 Cor. x. 4.

DIFFERENT STATES OF MEN.

KING. *God the King of Kings, and Origin of all Authority and Power.* Matth. xxii. 2. Rev. xvii. 4. 1 Tim. i. 17. Psal. xxiv. 8.

Master or Teacher. *Christ.* Matth. xxiii. 8. John xiii. 13.

Servants. *Christians, who give themselves up to the Service of God.* Tit. i. 1. Rev. vii. 3. Gal. i. 10.

A Slave, one who has no Property in himself, but is bought by another. *Such are all Mankind, whom Christ hath redeemed.* 1 Cor. vi. 20. Deut. vii. 8. Isai. lxi. 1.

A Captive. *One under Sin and Satan.* 2 Tim. ii. 26. Rom. vii. 23.

A Father.

A Father. *God the Father Almighty, of whom we are the Children by Creation and Redemption.* Mal. i. 6. ii. 10. Jer. xxxi. 9.

Brethren. *Christians, united by their Profession.* Acts xxi. 7. 1 Cor. xv. 6.

Two Brethren, the Elder and the Younger. *The Jew and Gentile.* Gen. xxv. 23. Matth. xxi. 28. Luke xv. 11. 2 Kings iv. i.

Family. *The Church of God.* Eph. iii. 15.

A Bridegroom. *Christ as the Spouse of the Church.* Mark ii. 19. Matth. ix. 25. Rev. xxi. 9.

A Virgin. *A Christian Church in its Purity.* 2 Cor. xi. 2.

A Harlot, Whore, or Adultress. *An Apostate Church, or City, with Heathen Corruptions.* Isai. i. 21. Jer. iii. 6. Ezek. xxiii. 7. Rev. xvii. 5.

A Shepherd. *Christ, the Leader and Keeper of his Flock, the Church.* Psal. xxiii. 1. Isai. xl. 11. Ezek. xxxiv. 23. John x. 14. 1 Pet. v. 4.

An Hireling. *A false Minister, who careth not for the Sheep.* John x. 12, 13.

Citizens. *Members of the heavenly City, the Jerusalem*

Jerusalem that is above. Eph. ii. 19. Heb. xi. 10. xii. 22.

A Fisherman. *A Preacher, that winneth Souls.* Luke v. 10.

Soldier. *A Christian, at War with the World, the Flesh, and the Devil.* 1 Tim. ii. 3, 4.

A Captain. *The leader of Salvation.* Heb. ii. 10. Josh. v. 15. 2 Chron. xiii. 12.

A Physician. *The Saviour curing the Sins and Sicknesses of the Mind.* Matth. ix. 12. Luke x. 34.

A Beggar. *Man, in respect of his Poverty and Weakness before God.* Rev. iii. 17.

HUSBANDRY.

THE Field. *The World.* Matth. xiii. 38.

The Wheat. *The Children of the Kingdom.* Matth. xiii. 38.

The Tares. *The Children of the wicked One.* Matth. xiii. 38.

The Harvest. *The End of the World.* Matth. xiii. 39.

The Reapers. *The Angels.* Ibid.

A Sower. *A Preacher of the Word.* Matth. xiii. 3.

- The Seed. *The Word of God.* Luke viii. 11.
 The Ground. *The Heart of Man.* Luke viii. 15. Heb. vi. 7.
 Thorns. *Cares, Riches, and Pleasures of Life.* Luke viii. 14. Heb. vi. 8.
 Plowing and breaking up the Ground. *The preparation of the Heart by repentance.* Hos. x. 12.
 A Vineyard. *The Church of Israel.* Isai. v. 7.
 The Mower. *Death, which cuts down the fairest Flowers of the Field.* Psal. xc. 6.
 The Labourer. *The Minister, who serves under God in his Husbandry.* Matth. ix. 37, 38. 1 Cor. iii. 9. James v. 4.
 Stubble. *The Wicked.* Isai. xl. 24.
 The sifting of Wheat. *The Temptations and Trials of the Godly.* Luke xxii. 31.
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THE BODY OF MAN, AND ITS CLOTHING.

- A BODY. *A Society; a Church, with its different Members.* 1 Cor. xii. 20—27.
 The Head. *The superior Part; the governing Principle.* Ephes. v. 23. Isai. ix. 15.
 Deut. xxviii. 13. Isai. i. 5. Dan. ii. 38.

The Eye. *A Prophet, or Minister that giveth Knowledge to the People.* 1 Cor. xii. 16, 17.

1 Sam. ix. 9. Isai. xxx. 10.

Blindness. *Want of Understanding in divine Wisdom.* Matth. xv. 14. 2 Pet. i. 9. Acts xiii. 11. Isai. xxix. 18.

Wounds, and Bruises, and putrifying Sores. *The miserable Effects of Sin in the Nature of Man.* Isai. i. 6. Jer. xvii. 14. Psal. cvii. 20. Isai. xxxiii. 5.

The Clothing of the Body. *Man being naked, the Gifts of Grace and Righteousness are a Clothing.* Matth. xxii. 11. Isai. lxi. 10. Rev. vii. 14. Luke xv. 22. Rev. xv. 6. 1 Pet. v. 5. Gal. iii. 27.

Shoes. *The Preparation of the Gospel of Peace.* Eph. vi. 15. Luke xv. 22.

Armour. *A covering of Grace against the Assaults of the Enemy.* Ephes vi. 11.

An Helmet. *Salvation.* Eph. vi. 17. 1 Thess. v. 8.

The Shield. *Faith, to defend the Vital Parts, and resist the fiery Darts of Satan.* Eph. vi. 16.

Sword of the Spirit. *The Word of God.* Eph. vi. 17. Heb. iv. 12. Rev. i. 16.

A Rod or Wand. *Power and Rule.* Psal. cx. Psal. ii. 9. Exod. iv. 17.

A Cloke. *Hypocrisy and Malice.* 1 Pet. ii. 16.

1 Thess. ii. 5.

A Crown. *A Garland of Herbs or Flowers, bestowed upon Champions and Conquerors, as the Reward of Victory.* 1 Cor. ix. 25.
2 Tim. ii. 5. 1 Pet. v. 4. Rev. ii. 10.

Life. *The life of a regenerate Spirit: Immortality.* Isai. xxxviii. 16. Gen. ii. 9. Psal. xvi. 11. xxxvi. 9. Matth. xix. 17. John vi. 53.

Sleep. *Death, to be followed by a Resurrection.* John xi. 11. Dan. xii. 2. 1 Cor. xv. 20.

Death. *The State of a Soul insensible of Sin and Corruption, and destitute of the Spirit of Life.* 1 Tim. v. 6. Jude 12. Rev. iii. 1.
A State of Mortification, Death to Sin, and Crucifixion with Christ. Rom. vi. 8. 1 Pet. ii. 24. Col. ii. 20. Gal. vi. 14.

Bread, Food, or Nourishment of any Sort. *The Word of God.* Deut. viii. 3. Matth. iv. 4. Heb. v. 12, 13, 14.

Hunger and Thirst. *The Appetites of the Spirit after Righteousness.* Luke i. 53. Matth. v. 6. John vii. 37. Psal. xlii. 2.

Itching Ears. *A Lust after the Preachers of false Doctrine.* 2 Tim. iv. 3.

Bodily Infirmities. *All the Distempers and Weak-*

PARADISE. *Was an emblematical Residence; the Name being applied to the invisible Residence of the Blessed.* Luke xxiii. 43. 1 Cor. xii. 4. Rev. ii. 7. *Also to the Church and Tabernacle.* Cant. iv. 12. Lam. ii. 6.

Jerusalem. *The earthly a Sign, Earnest, and Pattern of the heavenly.* Gal. iv. 26. Rev. iii. 12. Heb. xi. 10. 12. 22.

Sodom. *The Name is applied to any Apostate City, or to the wicked World at large.* Isai. i. 10. Rev. xi. 8. Jude 7.

Egypt and Babylon. *Mystical Names of Wick-ness, whether of Jews, Heathens, or apostate Christians.* Rev. xvii. 5. 1 Pet. v. 13. Rev. xi. 8.

A Tabernacle. *The Body of Man, in which the Soul dwelleth.* 2 Cor. v. 1. 2 Pet. i. 13, 14. *An House, a Temple, are used in the same Sense.* 2 Cor. v. 1. 1 Cor. vi. 19.

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An House. *The Church of God, in which his Family live, and he dwells with them.* 1 Tim. iii. 15. Heb. iii. 6.

The Ark of Noah. *The Church in which we are saved by the Water of Baptism.* 1 Pet. iii. 21.

The Wilderness. *This World, through which Christians pass, and undergo all the Trials of the Hebrews, in their Way to Canaan.* Isai. xxxv. 1. Isai. xli. 18. li. 3. 1 Cor. x. 5, 6.

RITES AND CEREMONIES OF THE MOSAIC LAW.

HIGH PRIEST. *Christ the only true Priest, in whose Person and Name, every other Priest is appointed to act, under the Law and the Gospel.* Heb. iv. 14. v. 1.

Sacrifices. *Redemption by the Blood of Christ.* Heb. ix. 22. Eph. i. 7.

Incense. *An outward Sign of the Devotion of the Heart in Prayer, ascending up to God.* Psal. cxli. 2. Luke i. 10. Acts x. 4. Rev. v. 8.

Passover. *What the Paschal Lamb was at its first Institution, when the First-born of the Hebrews*

Hebrews were all redeemed by it ; such Christ is to us. 1 Cor. v. 7.

Circumcision. *An Engagement, like that of Baptism, to renounce the Flesh and circumcise the Heart.* Deut. x. 16. xxx. 6. Phil. iii. 3. Col. ii. 11. Rom. ii. 29.

Washing with Water. *Purification from Sin and Guilt.* Psal. lxxiii. 13. li. 2. 7. Isai. i. 16. Jer. iv. 14. 1 Cor. vi. 11.

Tabernacle. *A Representation of this World and the other ; and its Services a Rehearsal of what is done in both.* Heb. ix. 1, &c.

The Vail of the Temple. *The Body of Christ, opening the Kingdom of Heaven by its Death, when the Vail was rent.* Matth. xxvii. 51. Heb. x. 20.

Manna. *The Bread that cometh down from Heaven, and giveth Life unto the World.* John vi. 31—33.

Priests Garments. *Emblematical of Purity and Sanctification.* Psal. cxxxii. 9.

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LETTERS

FROM A

TUTOR

TO HIS

PUPILS.



TEACHING WE LEARN——

Young's Night Thoughts.

Quid enim munus reipublicæ adferre majus, meliusve possumus, quam si docemus atque erudimus juventutem? His præsertim moribus, atque temporibus, quibus ita prolapsa est, ut omnium opibus refrenanda ac coercenda sit.

Cic. de Divin. lib. iii.



TO THE REV.
SAMUEL GLASSE, D.D.F.R.S.
AND
CHAPLAIN IN ORDINARY TO HIS MAJESTY,
WHO HAS DONE SERVICE TO HIS COUNTRY,
AS A LEARNED, PIOUS, AND FAITHFUL,
INSTRUCTOR OF YOUTH,
THE FOLLOWING LETTERS ARE INSCRIBED,
AS A SMALL TESTIMONY TO HIS
PUBLIC MERIT,
AND A MONUMENT OF THAT FRIENDSHIP
WHICH HAS LONG SUBSISTED
BETWEEN HIMSELF
AND
THE AUTHOR.

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PREFACE.



THE Author of the following Letters having endeavoured to make himself as useful as he could in the execution of an important trust, not only by reading books with his pupils, and teaching sciences, but by conversing freely with them, as occasion required, on literary and moral subjects ; he took frequent opportunities of committing to paper, in the form of a letter, the substance of what had passed in these conversations. And as all young people of the same station have a common interest in most of the subjects thus treated of, he thought it might be of service to select a few of these Letters, and send them to the press ; that when he has put them into the hands of his own pupils, for whose use they were intended, he may have the honour of addressing himself as a friendly monitor and guide to other young travellers, who are upon the same road to learning and virtue ; and have many dangers to encounter, from the fervour of youth,
their

their own inexperience, and the overbearing influence of ill principles and bad examples.

Though some copies of these Letters were gone out of his hands, and he was solicited by his friends to the publication, he lays no stress upon these considerations : his only motive is the desire of making an experiment for the benefit of youth ; and if this little volume should be found capable of answering, in any degree, so desirable end, it will be accepted by such parents and teachers, as wish not only to cultivate the understanding of their scholars, which perhaps is their first object, but to secure them against the errors and miscarriages to which they are more particularly exposed in the present age ; and to such he begs leave to recommend it for their patronage and protection. If his design should meet with the approbation of those who are the proper judges, he may be encouraged to send abroad hereafter another volume upon the same plan.

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- XII. On the Origin and Use of Fables.
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LETTER

LETTER I.



ON A TEACHABLE DISPOSITION.

WOLFE instructed his soldiers, that if the French should land in Kent, as they were then expected to do, actual service in that inclosed country would shew them the reason of several evolutions, which they had never been able to comprehend*. The soldier, therefore, submits to learn things of which he does not see the use. And is not every learner under the same obligation? If he desires to be taught, must not he bring with him that teachable disposition, which receives the rules and elements of learning implicitly, and trusts to the future for the knowledge of those reasons on which they are grounded? This is not a matter of choice: he can be taught on no other principle; for

* See General Wolfe's Instructions, p. 51. second edition.

though the practice of a rule may seem very easy, the reason of that rule will generally lie too deep for a beginner ; and long experience will be necessary before it can be understood : indeed there are many rules established, for which we have no reason but experience. If a learner will take his own judgment concerning the propriety of what is proposed to him, before he is capable of judging rightly, he will cheat himself, and preclude his future improvement. At best, he will lose a great deal of time, and go the farthest way about ; and, which is the greatest misfortune, he will contract bad habits in the beginning, and perhaps find himself unfit to be taught, when he would be glad to learn. I have seen some examples of young persons who have been disappointed by trusting at first to their own shallow conceptions, and supposing, what is very pleasant in idea, that Nature may be a master before it has been a scholar. If the consequences of this error are so bad in arts and sciences, and matters of accomplishment, they will be much worse in those things, which relate to the economy of human life.

It is indeed a very dangerous mistake to imagine, that the mind can be cultivated, and the manners formed, on any principle but that
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of dependence: and therefore we cannot sufficiently lament that this wholesome and necessary doctrine is growing every day more and more out of fashion. Nothing is now to be taken upon authority. A wild and absurd system is prevailing, which encourages the depravity of nature, by admitting, that nothing is to be complied with by young people, of which they do not see the propriety: though it is morally impossible they should see it in many cases, till they look back upon the past time with eyes that are opened by years and experience: and thus we are nursing up a spirit of petulance and mutiny, which can never fail to render the labour of cultivation very disagreeable to the teacher. Some parents, who, through a natural partiality, are willing to have it thought that their children are prodigies of forwardness and acuteness, consult their opinions, and argue with them, under a persuasion that their own reason will direct them, before they know the difference between good and evil. To argue with a child, who is to do as he is bid, is to take him out of his sphere, and to put him upon a level with his father. In some cases, where there is an unassuming quiet temper, this may possibly succeed: but with a mercurial disposition,

sition, the experiment is always dangerous; for what is the issue? He is reasoned with: he reasons again, and perhaps, though he has the wrong side of the question, he may possibly have the better of the argument in the hearing of others: while the father, who is in the right, and ought in duty to persist, is silenced; and gives up the point, partly from vanity, and partly from affection. What can follow, but that the authority of the father will fall by degrees into contempt? and what he loses in authority, the child will gain in conceit and impertinence, till he will do nothing without a reason, and seldom with; for he thinks his own reasons better. As he grows up, he carries his impertinence with him into company, whom he interrupts by giving his judgment on all occasions, and upon subjects, of which he has only so much knowledge as qualifies him to be troublesome. The case is very unhappy, if we consider it so far only as his conversation is concerned; because wiser people will find themselves disgusted with his company, and avoid it. But when this untutored confidence is extended to moral action, the consequences which were disagreeable enough before, now become dreadful: and I fear it has been but too justly remarked,
that

that the loose system of education adopted by some mistaken parents, on the recommendation of some enthusiastic philosophers, has produced a new generation of libertines, some of whom are such monsters of ignorance, insolence, and boundless profligacy, as never existed before in a Christian country. How far this observation may be applicable to the softer sex, it is not my business to inquire. Parents live to see the consequences of their mistake, when they can only lament the opportunity they have lost. Besides, the method is radically absurd and unnatural in itself: it is contrary to that rational order which does and must prevail in all other cases of the kind. The raw recruit learns his exercise on the authority of his officer, because he knows nothing as yet of the art of war; and he waits for the reasons of it till he comes into action. The patient commits himself to the physician; consenting to a regimen which is against his appetites, and taking medicines, of which he knows neither the names nor the qualities; and while nature is ready to rebel at the taste of them. The Lacedemonians carried this doctrine to such excess, that they obliged their Ephori to submit to the ridiculous ceremony of being shaved when they entered

upon their office ; for no other end, but that it might be signified by this act, that they knew how to practice submission to the laws of their country. In short, it is an established and universal law, that he who will gain any thing must give up something : he that will improve his understanding, his manners, or his health, must contradict his will. This may be hard : but it is much harder to offer up wisdom, happiness, and perhaps even life itself, as a sacrifice to folly. So that after all the high flights and fancies of philosophic fanaticism, you may rest satisfied, there is no rule of education that has common sense in it, but the old-fashioned and almost-exploded doctrine of authority on one side, and dependence on the other. He that will have liberty without discretion will lose more than he gains. He will escape from the authority of others, to be devoted to his own ignorance, and enslaved by his own passions, which are the worst tyrants upon earth.

A gentleman appointed to a government abroad, consulted an eminent person, who was at that time the oracle of the law, as to the rule of his future conduct in his office, and begged his instructions. " I take you," said he, " for a man of integrity, and therefore
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the advice I must give you in general is, to act in all cases according to the best of your judgment : however, I have this one rule to recommend ; never give your reasons : you will gain no ground that way, and perhaps bring yourself into great difficulties by attempting it. Let your reasons be those of an honest man, and such as you can answer ; but never expose them to your inferiors, who will be sure to have their reasons against your's ; and while reason is litigated, authority is lost, and the public interest suffers." I mention the advice of this famous politician, to shew you, that the wisest of men, and the undoubted friends of political liberty, are obliged in practice to adopt the principle which I have been explaining to you : so that when children resign themselves to the direction of their parents and tutors, who are bound by affection and interest to promote their happiness, and will take pleasure in shewing them the reason of things at a proper season, they do but follow the example of all communities of men in the world, who are passive for their own good ; who are under laws, which not one in five hundred of them understands, and submit to actions of which they are not able to see either the propriety or the equity ; and

if children are treated as men are, no indignity is offered, and they have nothing to complain of. Your own sense will assure you upon the whole, that society cannot subsist, nor any business go forward, without subordination : and the experience of all ages will teach you, when you come to be better acquainted with it, that the dissolution of authority is the dissolution of society. In the mean time, consider the wisdom and happiness which is found among a swarm of bees ; a pattern to all human societies. There is perfect allegiance, perfect subordination : no time is lost in disputing or questioning ; but business goes forward with cheerfulness at every opportunity, and the great object is the common interest. All are armed for defence and ready for work ; so that in every member of the community, the two characters of the soldier and the labourer are united. If you look to the fruit of this wise œconomy, you find a store of honey for them to feed upon, when the summer is past, and the days of labour are finished. Such, I hope, will be the fruit of your studies.

LETTER II.

ON GOOD MANNERS.

PROPRIETY of behaviour in company is necessary to every gentleman: for without good manners he can neither be acceptable to his friends, nor agreeable in conversation to strangers.

The three sources of ill manners are pride, ill nature, and want of sense; so that every person who is already endowed with humility, good nature, and good sense, will learn good manners with little or no teaching.

A writer, who had great knowledge of mankind, has defined good manners as *the art of making those people easy with whom we converse*; and his definition cannot be mended. The ill qualities above-mentioned, all tend naturally to make people uneasy. Pride assumes all the conversation to itself, and makes the company insignificant. Ill-nature makes offensive reflections; and folly makes no distinction of persons and occasions. Good manners are therefore in part negative: let but a sensible person refrain from pride and ill-

ill-nature, and his conversation will give satisfaction.

So far as good manners are positive, and related to good breeding, there are many established forms, which are to be learned by experience and conversation in the world. But there is one plain rule, worth all the rest added together; that a person who pretends to the character and behaviour of a gentleman, should do every thing with *gentleness*; with an easy, quiet, friendly manner, which doubles the value of every word and action. A forward, noisy, importunate, overbearing way of talking, is the very quintessence of ill breeding: and hasty contradiction, unseasonable interruption of persons in their discourse, especially of elders or superiors, loud laughter, winkings, grimaces, and affected contortions of the body, are not only of low extraction in themselves, but are the natural symptoms of self-sufficiency and impudence.

It is a sign of great ignorance to talk much to other people, of things in which they have no interest; and to be speaking familiarly by name of distant persons, to those who have no knowledge of them. It shews that the ideas are comprehended within a very narrow sphere, and that the memory has but few objects.

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If you speak of any thing remarkable in its way, many inconsiderable people have a practice of telling you something of the same kind, which they think much more remarkable. If any person in the company is commended for what they do, they will be instantly telling you of somebody else whom they know, who does it much better : and thus a modest person, who meant to entertain, is disappointed and confounded by another's rudeness. True gentility, when improved by good sense, avoids every appearance of self-importance; and polite humility takes every opportunity of giving importance to the company : of which it may be truly said, as it was of worldly wealth, *it is better to give than to receive.* In our commerce with mankind, we are always to consider, that *their* affairs are of more concern to *them* than our's are ; and we should treat them on this principle ; unless we are occasionally questioned, and directed to ourselves by the turn of the conversation. Discretion will always fix on some subject in which the company have a common share. Talk not of music to a physician, nor of medicine to a fidler ; unless the fidler should be sick, and the physician at a concert. He that speaks only of such subjects as are familiar to himself,

himself, treats his company as the stork did the fox, presenting an entertainment to him in a deep pitcher, out of which no creature could feed but a long-billed fowl.

The rules I have laid down are such as take place chiefly in our conversation with strangers. Among friends and acquaintance, where there is freedom and pleasantry, daily practice will be attended with less reserve. But here let me give you warning, that too great familiarity, especially if attended with roughness and importunity, is always dangerous to friendship; which must be treated with some degree of tenderness and delicacy, if you wish it to be lasting. You are to keep your friend by the same behaviour that first won his esteem. And observe this as a maxim verified by daily experience, that men advance themselves more commonly by the lesser arts of discretion, than by the more valuable endowments of wit and science; which without discretion to recommend them, are often left to disappointment and beggary.

The Earl of Chesterfield has given many directions which have been much admired of late years: but his rules are calculated to form the petit maitre, the debauchee, or the insidious politician, with whom it would be totally

tally unprofitable and even dangerous to converse: My late friend, the learned Dr. Delany, at the end of his anonymous *Observations* on Lord Orrery's Remarks, published a short original discourse of Swift on *Good Manners*; which contains more to the purpose in one page of it, than you will find in the whole volume of the courtly Earl, so highly applauded by ignorant people for his knowledge of the world.

We are apt to look upon good manners as a lighter sort of qualification, lying without the system of morality and Christian duty; which a man may possess or not possess, and yet be a very good man, but there is no foundation for such an opinion: the Apostle St. Paul hath plainly comprehended it in his well-known description of *charity*, which signifies the *friendship of Christians*, and is extended to so many cases, that no man can practise that virtue and be guilty of ill manners. Shew me the man, who in his conversation discovers no signs that he is *puffed up* with pride; who never behaves himself *unseemly* or with impropriety*; who neither *envies* nor censures; who is *kind* and *patient towards* his

* Ασχημοσύνη.

friends;

friends; who *seeketh not his own*, but considers others rather than himself, and gives them the preference; I say, that man is not only all that we intend by a gentleman, but much more: he really is, what all artificial courtesy affects to be, a philanthropist, a friend to mankind; whose company will delight while it improves, and whose good will rarely be evil spoken of. Christianity therefore is the best foundation of what we call good manners; and of two persons who have equal knowledge of the world, he that is the best Christian will be the best gentleman.

L E T T E R I I I .

O N T E M P E R A N C E .

A HEALTHY body and a sedate mind are blessings, without which this life, considered in itself, is little better than a punishment: and you should reflect on this while you are young, before intemperance has brought you into bondage: for it will be too late to persuade, when the judgment is depraved and weakened by ill habits. The epicure, by attempting to make too much of this life, shortens its period, and lessens its value. Instead of being the life of a man, it is scarcely so much as the life of a beast; for most beasts know when to be satisfied.

I have been led into these reflections by seeing in the news-papers the death of Gulosus, a country gentleman in the west of England, a man of good parts, a friendly disposition, and agreeable conversation. He was naturally of a strong constitution, and might have lasted to a good old age; but he is gone before his time, through an error in opinion, which has destroyed more than the sword. The sports of
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the field, to which he was much addicted, procured him a great appetite ; and by the favour of a neighbour, who had the merit of keeping a full table, he had daily opportunities of gratifying it at an easy rate. He asked a friend, how much port a man might drink without hurting himself ? This question was put to a valetudinarian, who gave it as his private opinion, that a pint in a day was more than would do any man good. There, says he, you and I differ : for I am convinced that one bottle after dinner will never hurt any man that uses exercise. Under this persuasion, he persevered in his custom of eating and drinking as much as he could ; though the excess of one day obliged him to take a large dose of rhubarb the next : so that his life was a continual struggle between fulness and physic, till nature was wearied out, and he sunk all at once, at the age of forty, under the stroke of an apoplexy. When nature fails in a strong man, the change is often very sudden. I who am obliged to live by rule, and am hitherto alive beyond hope, have seen the end of many younger and stronger men, who have unhappily presumed upon their strength, and have persevered in a constant habit of eating and drinking without reserve, till their digestive powers have failed, and their whole

whole constitution has been shattered ; so that either death, or incurable infirmity, has been the consequence.

What can be the reason, why the French people are so much less troubled with distempers, and are so much more lively in their spirits than the English ? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject : “ You English people give no rest to your faculties : you take three meals every day, and live in constant fulness without any relief : thus nature is overcharged, crudities are accumulated in the vessels of the body, and you fall early into apoplexies, palsies, insanity, or hopeless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are two in a week, bring us into order again ; and if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose.”

It is much to be lamented, and we are suffering for it in mind and body, that in these latter days of the Reformation, we have been so dreadfully afraid of superstition, that we have at length discarded every wholesome and necessary regulation ; and because we do not whip our skins like the monks of antiquity,

we stuff them till they burst. The consumption of animal food in England is by far too great for the enjoyment of health, and the public good of the community. The price of provisions becomes much more unreasonable; our fishery is neglected; and no one benefit arises, but that of putting money into the pockets of physicians and lawyers; which they never fail to do, who with constant fulness are sick in their bodies and quarrelsome in their tempers. The calendar of the church of England, which is moderate enough in its restrictions, would be of infinite service to us, if it were duly observed. I once met with a wise and good man, far advanced in years, and of an infirm constitution, who assured me he neither used nor wanted any other physician. If we were to adopt his rule, nature would have that seasonable relief which is necessary; our health and our spirits would be better; suicide, a growing and tremendous evil, would be less frequent; our fishery would have better encouragement, a matter of no small weight to a maritime people, whose navigation is their natural defence; provisions would be cheaper; the nation in general would be wiser; and perhaps we should also have a better claim to the blessing of Heaven, if we shewed a more
pious

pious regard to the wholesome regulations of the Christian church; which are now so shockingly neglected, that our feasts and merry-meetings are on Wednesdays and Fridays (perhaps on Good-Friday itself), when our forefathers of the Reformation, who kept up to what they professed, were praying and fasting.

The time hath come upon many great nations, when ill principles and self-indulgence, and that infatuation which is the natural consequence of both, have brought them to ruin; and in all appearance that time is now coming upon us. I am persuaded we have sunk more hastily into universal corruption, from the sanctified fastings of our Puritans in the days of Cromwell; whose rapine and violence, when compared with their affected mortifications, brought a scandal upon all the forms and appearances of Religion. Yet such has been our destiny, that while we have dropped the most religious of their practices, we have taken up with the worst of their principles, and are now suffering under the natural effects of them.

LETTER IV.

ON DIVERSIONS.

IT is laid down as a principle of action by most young people of fortune, that there is no enjoyment of life without diversion : and this is now carried to such excess, that pleasure seems to be the great object which has taken place of every other. The mistake is very unhappy, as I intend to shew, by taking the other side of the question, and proving that there is no enjoyment of life without work.

The words commonly used to signify play, are these four ; relaxation, diversion, amusement, and recreation. The idea of relaxation is taken from a bow, which must be unbent when it is not wanted, to keep up its spring. Diversion signifies a turning aside from the main purpose of a journey to see something that is curious and out of the way. Amusement means an occasional forsaking of the Muses, when a student lays aside his books. Recreation is the refreshing of the spirits when they are exhausted with labour, so that they may be ready in due time to resume it again.

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From these considerations it follows, that the idle man, who has no work, can have no play; for how can he be relaxed who is never bent? how can he turn out of the road, who is never in it? how can he leave the Muses who is never with them? how can play refresh him, who is never exhausted with business?

When diversion becomes the business of life, its nature is changed. All rest presupposes labour; and the bed is refreshing to a weary man; but when a man is confined to his bed, he is miserable, and wishes himself out of it. He that has no variety can have no enjoyment; he is surfeited with pleasure, and, in the better hours of reflexion, would find a refuge in labour itself. And, indeed, I apprehend there is not a more miserable, as well as a more worthless being, than a young man of fortune who has nothing to do but to find some new way of doing nothing. A sentence is passed upon all poor men, that if they do not work they shall not eat; and it takes effect, in part, against the rich, who, if they are not useful in some respect to the public, are pretty sure to become burthensome to themselves. This blessing goes along with every useful employment, it keeps a man upon good terms with himself, and consequently in good
q 3 spirits,

spirits, and in a capacity of pleasing, and being pleased with every innocent gratification. As labour is necessary to procure an appetite to the body, there must also be some previous exercise of the mind to prepare it for enjoyment; indulgence on any other terms is false in itself, and ruinous in its consequences; mirth degenerates into senseless riot, and gratification soon terminates in corruption.

If we compare the different lots of mankind, we shall find that happiness is much more equally distributed than we are apt to think, when we judge by outward appearance. The industrious poor have, in many respects, more enjoyment of life than the idler sort of gentry, who, by their abuse of liberty and wealth, fall into temptations and snares; and in the immoderate pursuit of imaginary pleasures, find nothing in the end but real bitterness. The remedy of all is in this short sentence, "to be useful, is to be happy." If Eugenio had followed the profession for which his father intended him, he might now have been alive, and a happy member of society: but his father dying when he was young, he used his liberty (as he called it) and threw himself upon the world as a man of leisure with a small fortune. His idleness exposed him to bad company, who were
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idle like himself; they led him into extravagance; extravagance led him to gambling, as a last resort for the repairing of his fortune; but it had a contrary effect, and completed his ruin: his disappointments made him quarrelsome, and a quarrel brought on a duel, in which he lost his life at five and twenty. In this short account of Eugenio you have the history of many young men of this age, who are bewitched with the ideas of liberty and pleasure; but with this difference, that some are destroyed by others, and some destroy themselves.

The progress is much the same with a nation as with an individual; when they rise from poverty, activity, and industry, to improvement, ease, and elegance, they sink into indolence and luxury, which bring on a fever and delirium, till having quarrelled among themselves, and turned their swords against one another, they fall by a sort of political suicide, or become a prey to some foreign enemy.

LETTER V.

ON NOVELS.

WHEN you read for amusement, let your mind be turned as much as possible to the real transactions of human life, as they are represented and commented upon by wise and faithful historians; and beware of throwing away your time, as too many now do, by giving yourself up to trifling works of imagination, of which there is a deluge in the present age, to the subversion of common sense, and the general corruption of our principles and morals.

While I was in the shop of a sensible bookseller in the country, a young man presented himself, who came for some volumes of a novel. As soon as he turned his back, “Sir (said the bookseller), our trade is now in a manner reduced to this one article of letting out novels: that young man has read half the novels in my collection; and when he has finished his studies, by reading the other half, the ignorance he brought into my shop would have done him more good than the knowledge he

he will carry out of it." Many other occurrences have led me to reflect on this fashion, which has increased so much of late years, as nearly to swallow up all other reading; like the lean kine of Pharaoh, which swallowed up all the fat ones, and did not look the better for it.

Consider therefore, before your judgment is corrupted, that most novels are exceedingly lean in their matter, to say the best of them. Many of them are the cold productions of people who write for the fashion (with as much indifference as milliners make caps), without any materials worth communicating. Others are the offspring of a rambling fancy, which puts together a string of incidents, not one degree above the tea-table, and of no more real concern than if they were to hold you by the ears as some tiresome people do, with an account of their dreams; indeed many of them are but the waking dreams of those who know neither the world nor themselves. Many of them also are mean imitations, which affect the style and manner of more successful compositions. Some of them are void of all regular design, and made up of heterogeneous parts, which have no dependence upon one another.

—————late

———*latè qui splendeat unus et alter*

Assuitur pannus———

And thus they become like the party-coloured jacket of a fool upon the stage of a mountebank, who sets the rabble a-gape with the low and insipid wonders he has collected, to detain them in his company, and draw the money out of their pockets.

It were well if the reading of novels were nothing worse than the loss of time and money, though this is bad enough; but young people will not escape so; it has generally a bad effect upon the mind, and, in some instances, a fatal effect upon the morals and fortune. In novels, plays, and romances (for they have all the same general object, which is *amusement*) good and evil are disguised by false colourings and unjust representations. The end is, *to please*: and how is this end to be obtained? Nothing will please loose people but intrigues and loose adventures; nothing will please the unlettered profligate but blasphemous sneers upon religion and the holy Scriptures; nothing will please the vicious but the palliation of vice and the contempt of virtue: therefore novelists and comic writers who study popularity, either for praise or profit, mix up vice with amiable qualities,

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to cover and recommend it, while virtue is compounded with such ingredients as have a natural tendency to make it odious. These tricks are put upon the public every day, and they take those for their benefactors who thus impose upon them.

But novels vitiate the taste while they corrupt the manners: through a desire of captivating the imagination, they fly above nature and reality; their characters are all overcharged, and their incidents boil over with improbabilities and absurdities. The imagination, thus fed with wind and flatulence, loses its relish for truth, and can bear nothing that is ordinary: so that the reading of novels is to the mind what dram-drinking is to the body; the palate is vitiated, the stomach is squeamish, the juices are corrupted, the digestion is spoiled, and life can be kept up only by that which is supernatural and violent. The gamester who accustoms himself to violent agitations, can find no pleasure unless his passions are all kept upon the stretch, like the rigging of a ship in a storm; his amusement is in racks, tortures, and even madness itself: and such is the taste of those who habituate their imaginations to the flights and extravagancies of modern romances.

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It is a certain proof that a nation is become degenerate in sense, in learning, in œconomy, in morals, and in religion, when they are running thus after shadows, and neglecting all that is useful and valuable in life. The polite author of the *Travels of Cyrus*, describing the state of the Medes when their empire was declining, gives a lively picture of that literary corruption, which is the never-failing attendant upon luxury and a dissolution of morals: “Solid knowledge was looked upon as contrary to delicacy of manners; agreeable trifling, fine-spun thoughts, and lively sallies of imagination, were the only kinds of wit admired there: no sort of writing pleased but amusing fictions; where a perpetual succession of events surprised with their variety, without improving the understanding, or ennobling the heart.”

I have sometimes been struck with the reflexion, that few writers, who forge a series of events, look upon their attempt in a serious light, and consider the hazard of the undertaking; how they are in continual danger of giving us false notions of the consequences of human actions, and of misrepresenting the ways of Divine Providence; for the ways of men, so far as they are passive under the consequences

sequences of their own actions, are the ways of God. When we confine ourselves to real life, and are content with describing facts, with the consequences that actually followed them, we may be unable to trace the designs of Providence, but then we do not misrepresent them; and the time will come when God will be justified in all those complicated events, which we are unable now to reconcile with the known laws of justice and goodness. But when we dare to settle the fate of imaginary characters, we take the providence of God out of his hands, assuming an office for which no man is fit, and in which he cannot miscarry without some danger to himself and others. For example; a writer may even mean well, and yet through short-sightedness and mistake, may bring virtue into distress under such circumstances as Providence, perhaps, never did nor will, and thereby may bring discouragements upon virtue, and even throw it into despair; he may give to vice that success which it never had, nor will have, so long as God governs the world.

To counterbalance this danger, Lord Bacon observes, that, "in works of imagination there is liberty of representing virtue and vice in their proper colours, with their proper rewards; and

and to correct, as it were, the common course of things, and satisfy the principles of justice, by which the mind of a reader is influenced." In this respect, works of genius have an advantage above real history, and may be admitted, provided the writer himself is of sound judgment, and influenced by principles of truth and justice.

If, when you have weighed these things together, you should suspect that I have been too nice and severe, consider that it is better to err on the side of caution and prudence; and that I may say for myself what the apostle said upon a like occasion, *I am jealous over you with a godly jealousy.*

Upon the whole, life is a serious thing, and all events are at God's disposal; and as the good and evil of this world, transient and momentary as it is, stands connected with the good and evil of the next, which is perpetual, it is dangerous to trifle with it, as they are tempted to do, who address themselves only to the passions of men, without having any principles of truth and justice to restrain them.

I do not say, that you should abstain from all fiction, as such; for there is much profitable fiction. I could name several things which you may read in this way with safety and improvement:

provement: Gil Blas is a romance of the first class, in excellent French, distinguished by many capital strokes of good sense and original wit; the narrative of Rolando, the captain of the robbers, when we consider the character and profession of the person who delivers it, is one of the highest-wrought satires upon the follies of parental indulgence in education that is any where to be met with. I mean therefore to give you warning, that as fiction is now managed in plays and novels, it is proper to be upon your guard against it. And let me caution you against all such productions of wit as make too free with religion, even with the errors of it; the mind by sporting with great subjects, will be accustomed to make dishonourable associations, and to lose much of that seriousness and veneration which is due to things of eternal moment. I question whether any man can read *Swift's Tale of a Tub*, or *Don Quevedo's Visions*, without finding himself the worse for it. In regard to all such indiscreet applications of wit, every young student may guard his mind and rectify his judgment, by reading Mr. Collier's *View of the Profaneness and Immorality of the English Stage*; a book which brought Dryden himself to repentance, and does indeed beggar every work

work upon the same argument; it is the triumph of wit over scurrility; of piety over profaneness; of learning over ignorance; and of Christianity over atheism.

There is a practice common with our fabulists, moralists, and romance writers, which is contrary to fact and nature, and therefore is absurd in itself, while it is disrespectful and injurious to true religion, though it wonderfully captivates the fancy of some people, who admire what is exotic, without considering whether it is reasonable. Our writers have a favourite practice of recommending wisdom and morality, and many admirable virtues, to Christian readers, in a *Turkish dress*; but is it not dishonest to give to the Koran the honour of those sentiments, and that illumination, which the author himself derived from a higher source? It ought to raise our indignation to see the imagery, eloquence, and purity of the Scripture, giving dignity to the antichristian spirit of Mahometan infidels. This is an offence of the same kind with what some learned critics have supposed to have been prohibited under the terms of the third commandment, “thou shalt not apply the name of God to a vanity, that is, to a heathen idol.” For it seems not much less injurious,
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to take the pure and exalted doctrines of the Christian philosophy, and put them into the mouths of narrow-minded, barbarous, bigotted, malicious, illiterate Musulmen, by supposing them to talk and moralize in the superior strain of a well-informed Christian; and to invigorate their speech with the powers of learning, like classical scholars who have studied oratory and elegance all their lives; though the Turk is a professed enemy to literature. This plan exposes us to another inconvenience; that if we speak in character, we must speak with veneration of the religion of Mahomet, and call it *our most holy faith*; and the impostor who invented it must be *our holy prophet*; which though it is but fiction, yet such is the weakness of the human mind, and the force of custom, that we may tell lies, or hear them told, till we believe them; and speak respectfully of Mahomet, till we think but meanly of the Gospel. The *Adventurer* has great merit as a work of moral instruction and entertainment, and may be read with great advantage by young persons who would be aware of the ways of the world, and the snares that are laid to ruin innocence: in many respects the *Adventurer* is superior to the *Spectator*, and the author seems

to have written with an excellent intention: but he has too frequently indulged that idle humour of laying his scenes upon Turkish ground, and conveying his precepts in Turkish attire.

The lives of men famous in their generation; as saints, martyrs, scholars, philosophers, soldiers; and of those who were singularly infamous, as impostors, thieves, murderers, tyrants, usurpers, &c. if faithfully represented, will instruct while they entertain, and exhibit good and evil in their true colours, to much better effect than the thin-spun long-winded letters of Richardson, the incoherent ramblings of Sterne, or the low scenes of Smollett, &c. which leave behind them but little worth retaining.

LETTER VI.

ON THE USE OF MATHEMATICAL LEARNING.

A YOUNG member of the university of Oxford being directed by his tutor to the study of Euclid's Elements with the rest of his class, remonstrated against it to his companions as a useless undertaking: "What," said he, "does the man think my father intends me for a carpenter?" Many other scholars of more wit than experience are under the same mistake: they think the mathematical sciences are of no benefit, but to those who are to make either a practical or a professional use of them. It must be owned, that their application to the business of life is chiefly in mechanics, astronomy, navigation, perspective, the military arts of fortifying and attacking of places, surveying of land, and the like. And where would be the harm, if a gentleman of fortune, who has leisure to know every thing, should know some of these things? But the use of mathematical learning is by no means confined to practical arts and necessary computations: it is eminently ser-

viceable to improve and strengthen the intellectual faculties, and render them more fit for every kind of speculation. Geometry is a sort of logic, wherein quantities are the objects of argumentation: and the method of arguing is so strict, that the order of a demonstration cannot be followed without that unremitting attention, which when it once becomes habitual to the mind, will be transferred to all other subjects. The memory will be better able on every occasion to assist the judgment in comparing what went before with what comes after, and thence deducing a conclusion with precision. Logic teaches the art of deducing some third proposition from the comparison of two others in a syllogism: but a geometrical demonstration being frequently a series of such syllogisms, habituates the understanding to a more orderly arrangement of complicated ideas; for if the order is broken the proof is deficient. Method is of the first importance in all subjects, to give a discourse the two excellencies of force and perspicuity; and no practice is so proper to communicate this art of methodizing as the forms of reasoning in geometry. We have a remarkable instance of the efficacy of this practice in the theological writings of Dr. Barrow, to whose skill

skill in geometry it may be imputed in great measure, that he has divided and disposed his subjects with so much art and judgment, as to exhaust their matter, and render them intelligible in every part.

But even to omit this analogical use of geometry, the science is necessary in itself to give an understanding of many things, which ought to be known by men of a liberal education. Geography can be understood but very imperfectly without it: and the arts of projection, which teach us how to represent the face of the world in perspective, are as entertaining as they are useful. Every curious mind must be delighted with the operations of trigonometry; which enables us to measure with certainty such quantities and distances as are inaccessible: which to an ignorant person seems impossible, as if there were some magic in the work: but it is the general object of all mathematical reasoning, from known quantities to find others that are unknown, by means of certain relations subsisting between them.

There is scarcely any thing in nature more wonderful to a contemplative person, and more worthy to be studied, than the effect of certain proportions in the theory of music,

which can never be examined and understood without some knowledge of the doctrine concerning the composition and resolution of ratios, a curious and useful branch of the mathematics. Pythagoras was so captivated with the mathematical sections of a musical string, and their practical application to some other arts, that he is reported to have exhorted his disciples, as he lay upon his death-bed, to study the monochord. And all this, as a matter of contemplation, for the improvement and enlargement of the mind, is worth the attention of a scholar, though he never intends to strike a note of music all the days of his life. How ignorant and even barbarous, would it be in a gentleman of education to remonstrate, that all this is nothing to him, because his father did not intend him for a fiddler!

In philosophy, especially under the present state of it, the use of mathematical learning is unquestionable. What gentleman of taste would not envy Sir George Shuckburgh for his late learned labours upon the Alps, where he had the opportunity of trying so many curious experiments, by an application of the present theory of that useful instrument the barometer, as improved by Mr. De Luc?

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But no gentleman can be qualified to amuse himself and serve the public in that way, without some considerable skill in calculation, the experiments being very intricate, and abounding with niceties which must be accurately understood and attended to.

A course of the most ingeniously contrived experiments on the velocity of projectiles, and the resistance of the air to bodies moving swiftly in it, were invented by the late Mr. Robins the engineer, which for their elegance are by no means beneath the admiration of a scholar; who will never repent of the labour necessary for understanding them. They have been farther carried on very lately from small arms to ordnance by Dr. Hutton, a member of the Royal Society. Whatever the value of these experiments may be in themselves (and they are chiefly valuable to military artists) they have had at least one good effect, in which all men of literature have an interest; they have given occasion to a discourse from the late worthy president Sir John Pringle, which for its learning, curiosity, elegance of style, and propriety of oratory, must be admired by all judges as a pattern in that kind of writing.

Now I have carried you thus far into the uses of mathematical learning, let me warn you against the danger we are under from the abuses of it. Mankind are very ingenious in using things; and they are almost as ingenious in abusing them. That great and good man bishop Berkeley brought a heavy charge against the mathematicians of his age; first, because they deviated wantonly, and with some perplexity and apparent contradiction, into a boundless field of useless subtilties. And secondly, because many of them were found to be ill affected to the greatest subjects of religion, which are infinitely more important in human life. It has been said that he carried the matter too far, and laid himself open to the criticisms of his adversaries; but he had too much learning and too much acuteness to make himself ridiculous in the management of any argument. There was some foundation of truth in what he advanced: for if the mind is not upon its guard, a mathematician is disposed to look for that sort of sensible demonstration in other subjects, which is to be found only when we reason about quantities; and therefore he rejects much truth with a high hand, as if it were deficient in point of evidence: which is unreasonable.

reasonable and absurd. I am as perfectly convinced, that there was such a man as Julius Cæsar, and that he was murdered in the Capitol at Rome, as I am that the three angles of a triangle are equal to two right ones: but I am not convinced upon the same kind of evidence: I cannot prove it by lines and angles. What then? I can no more doubt of the one than of the other: but I believe the one on visible descriptive evidence, depending upon certain axioms, or undeniable truths relating to quantities: and I believe the other on undeniable testimony, and the coins subsisting every where at this day, which bear his image and superscription, as also by his writings, which no man living was able to forge. I must therefore believe that there really was such a person, or I could soon shew you, that I must believe something more incredible; and that would be just as irrational as to deny a geometrical proposition with its own proper evidence.

The ingenious Mr. Robins above mentioned, who as a mathematician, a dextrous experimentalist, and a writer of a clear and classical style, was equal to most men living, was so unaccountably wild in his reasonings on some other subjects, that I have been told, he held
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the doctrine of future punishment to be a fable, because he could not see a *soul burned at Charing-cross*: as if the Scripture could not be true, because it is not a book of geometry; or there could be no future state, because we cannot prove it by an air pump. De Moivre, another eminent mathematician, who left France as a protestant refugee, is said to have derided himself afterwards for leaving his country to preserve his religion, which he lost past recovery when he had been some time in England. I had occasion once to enquire after a great proficient in mathematical learning, whose works I had seen while I had no knowledge of his person. My bookseller at London, of whom I enquired, gave me a particular account of him; adding to the rest, that he was a *true mathematician*, for he was a *great reprobate, and every word he spoke was attended with an oath*. I mention this, to shew, that a notion had gone abroad, whether justly or not, that the generality of mathematicians are disposed, as such, to irreligion and profaneness. Two reasons may be given for this, supposing it to be true. The mathematics are open to students who have not had the advantages of a liberal education, and want the assistance of collateral learning

learning to open their minds, and keep them within the bounds of truth and modesty. And as the fashion of the last and present age, with the fame so justly attributed to our great Newton, have placed the mathematical sciences so much higher than they used to be in the scale of literature, students who excel in them are under a temptation, incident to us all, to over-rate themselves and their knowledge. Thus they fall into vanity, pedantry, narrow-mindedness, and scepticism; neglecting and even despising all other learning, which is equally, and, in some respects more valuable, for improving the heart and rectifying the judgment: ignorant of things, with which they are most intimately concerned; and placing all their pride in a sort of learning, to the exercise of which perhaps, they will never be called, when they come forth into the business of life.

One thing I would whisper in the ear of scepticism before I quit the present subject, which is this; that the more a man knows, the farther he sees into truth: as he sees farther into truth, the objects of his belief will be continually increasing: and therefore *Doubting*, as such, is not a sign of wisdom: as he advances in knowledge, he will find by experience that he doubted from ignorance.

L E T T E R VII.

On Reading and Pronunciation.

YOU are sensible we have taken some pains, and with good reason, in the practice of reading with propriety. It is a matter of the last importance in education, though too generally neglected: in public schools it is seldom thought of. Several years are spent in charging the memory with words, while few days are employed in forming the voice and judgment to utter them in a powerful and agreeable manner.

A scholar may be such in theory, when his head is stored with languages, and he can interpret the writings of the Greeks and Romans; but he is no scholar in practice till he can express his own sentiments in a good style, and speak them in a proper manner. A mathematician understands the rationale of musical sounds; but the musician, who charms the ear, and touches the passions, is he who can combine sounds agreeably, according to the rules of art in composition, and perform them well upon an instrument. The dead philosophy of
music

music in the head of a mathematician is like the learning of a Greek and Latin scholar, who can neither write nor read ; and there are many such to be found.

There are two great faults in reading which people fall into naturally ; and there is another fault which is the work of art, as bad, in my opinion, as either of the former: it is common with those who are untaught, or ill taught, or have a bad ear, to read in a lifeless insipid tone, without any of those artificial turnings of the voice which give force and grace to what is delivered. When a boy takes a book into his hand he quits his natural speech, and either falls into a whining canting tone, or assumes a stiff and formal manner, which has neither life nor meaning. Observe the same boy when he is at play with his companions, disputing, reasoning, accusing, or applauding, and you will hear him utter all his words with the flexures which are proper to the occasion, as nature and passion, and the matter dictates. Why does he not read as forcibly as he speaks ? This he would soon do, if he were to consider, that reading is but another sort of talking. He that reads, talks out of a book ; and he that talks, reads without book ; this is all the difference: therefore let a boy consider with himself, how
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he would talk what he is reading, and then he will drop the formal tone he had assumed, and pronounce easily and naturally.

The sense of a passage depends so much on the emphasis with which it is uttered, that if you read without emphasis, the matter is dead and unaffecting: if you lay it on the wrong word, you alter the sense. Trite examples have been given of sentences which have as many meanings as words when the emphasis is differently placed. Thus, if the question were asked, *Do you ride to London to-day?* Place the accent on the first word, the sense is, *Do you? Or do you not?* If you place it on the second, it means, *Do you go yourself; or does somebody else go for you?* Lay it on the third, it means, *Do you go on horseback, or on foot, &c.?* On the fourth, it asks, whether you go *so far as London, or only part of the way?* On the fifth, it is, do you ride *to London, or to some other place?* If you lay it on the two last, it asks, whether you go there *to-day, or at some other time?*

This example is sufficient to shew, that you must understand the meaning of a sentence before you can pronounce it right; and that if you pronounce it wrong the meaning cannot be understood by another person. To hear any
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one reading in a single unvaried note or monotone, without expressing the sense, is like looking upon a right line which has no variety of flexure to entertain the eye: and if he reads with a false emphasis, he makes the sense absurd and ridiculous. Many instances have been reported to illustrate this absurdity. They tell us of a reader, who in delivering that passage of scripture from the reading desk, "He said unto them, saddle the ass, and they saddled him," unfortunately laid the accent on the last word; by which the sentence was made to signify, that the man was saddled instead of his beast.

The want of art and skill, especially in a matter where it is of real consequence, is unpardonable in a person of a liberal education: but it is equally offensive to read with too much art. *Ne quid nimis*, is to be observed here as in other cases. Affectation is disgusting wherever it is to be found; it betrays a want of judgment in the speaker, and none ever admire it but the illiterate, who are not prepared to make proper distinctions. We are never more justly offended, than when an attempt is made to surprise us with unreasonable rant, with grimace and distortion, and such other emotions as are not justified by the matter delivered, and de-

stroy the effect of it with those who have judgment to see through the artifice. When a speaker seems to expect that I should be surprised, and I am not ; when he shews me, that he is endeavouring to lead my passions where they cannot follow, it occasions a very disagreeable sensation. Affectation, though it is always out of place, and seldom fails to defeat its own intentions, is never more so than when it appears in the pulpit or the reading desk ; where it is shocking to see the airs of the theatre, and to hear a preacher enforcing his observations with the voice of an actress expiring upon the stage.

What is unnatural cannot be just ; and nothing can be affecting which is not natural. Therefore, in all reading, we must have regard to the sense, to the matter, and the occasion : then we shall read with propriety, and what we deliver will have the proper effect.

One rule ought never to be forgotten ; that the reader or speaker should seem to feel in himself what he delivers to others ; *si vis mystere dolendum est ipsi tibi*. The principle is certain, and even mechanical ; for in all machines, no part moves another without being first moved itself. This is the soul of all elocution, with which a common beggar at a door

door has the powers of an orator, and without which, all the rules of art are cold and insignificant. A barrel-organ can be made to play a most elaborate piece of music truly and correctly; but the sounds want that animation which they receive from the finger of a living player, who is himself delighted with what he is performing.

For practice in reading, a plain narrative has not variety enough to exercise the different turns of the voice: speeches, reasonings, controversies, and dialogues are more proper; and there is great choice in the Scriptures. The speeches of St. Paul to Agrippa, Festus, and the Jews; his reasonings in the Epistle to the Romans; the conversation of the Jews with the man that was born blind; are all excellent to teach propriety and force of expression. Some of the Night-Thoughts of Dr. Young are so difficult, that they cannot be expressed without some study and a perfect understanding of the sense; but when understood, they will contribute much to farther improvement. I am cautious of recommending speeches in plays; not only because the matter is too often corrupting, but because there is danger of falling from thence into an affected over-strained manner, which is always to be avoided.

The prose pieces of Swift are so correct and humorous, and are stored with such variety of speech, reasoning, and dialogue, that they cannot be read without advantage; and therefore I would recommend them to your perusal for this purpose. In a future letter I shall give you some advice about style and composition.

LETTER

LETTER VIII.

ON STYLE.

BY a style in writing we mean that language in which an author expresses the matter he is writing upon; and a good style is constituted by proper words in proper places.

A complete sentence is called a period; which consists of several members or clauses, and those members are composed of single words. Short periods are fit for light and familiar compositions, as epistles and dialogues. Long periods are proper to more grave and stately discourses, as set speeches, historical narrations, and moral or theological essays. It is a great point of art, and requires much experience, to accommodate the length and form of a period to the matter treated of, or the particular passion to which the writer addresses himself. These are niceties which I shall not dwell upon, as belonging more properly to the figures of rhetoric: but give you, instead of them, this general rule, that no period ought to be so long, or so complicated, as to be obscure; for darkness in language,

like the darkness of the night, takes away the sight of all objects, so that they are without effect, however great and excellent they may be in themselves. To avoid this evil, be sure that you understand the connexion of what you say, and forbear to embarrass your sentences with frequent and impertinent parentheses, which happen only because your ideas are not regularly disposed in your mind when you commit them to paper. You must also be clear in the grammar of your expressions, for false grammar defiles a sentence, and admits of no apology. The best word you can use to denote any thing, is that word which is applied to it in the common conversation of those who speak correctly in their own language. If there is a native English word for your purpose, always use it in preference to one of Greek or Roman extraction. You cannot imagine how the sense of any discourse is weakened by superfluous words, unnecessary epithets, and far-fetched expressions. Nothing but pedantry and affectation can tempt you to use *debility* instead of weakness; *stolidity* for foolishness; or *puerility* for childishness; unless, perhaps, on some occasions, when we are driven to a variety of terms to avoid the poverty of repetition. A curious choice

choice of fine words, for the embellishment of our diction upon a common subject, is as disgusting as an affected theatrical air in pronunciation, and is analogous to a foppishness of appearance in our persons: the fop shews you, that he means to be more than a gentleman, and the affected writer would be something more than a scholar. I cannot help being pleased and edified with Mr. Hervey's *Meditations among the Tombs*, where the attention is kept up by the disposition of the scenery, and the choice of the matter, which is forcibly and pathetically expressed; but I find myself often hurt by the introduction of some fine word where a plain one would have done better, and would have been more proper to the solemnity of the occasion. In some other of his *Meditations*, where the matter is not so striking, and more thinly spread, the pedantry is upardonable, and the affectation altogether surfeiting, though his manner is greatly admired by persons of little judgment.

If the mind is sincere, it cannot be hunting for curious terms while it is impressed with deep sentiments, which will never fail to bring their words with them. When the mind is at the same time greatly and impertinently employed,

ployed, it will be under the like suspicion with an actress upon the stage, who is seen to be solicitous about the plaits of her cloaths, while she is uttering sentiments of horror and despair.

Let me also caution you against pedantic innovations in your *spelling*, which some writers are attempting to introduce amongst us. There are instances where a reformation in this respect may be reasonable and proper; but I have seen many improvements which are improper and absurd, because our derivatives have come down to us from the Latin through the medium of French, and cannot be reduced to the Latin itself without violence. If the principle should be admitted, whither will it carry us? If you write *florish* instead of *flourish*, because it comes from *floreo*, then you ought also to write *flore*, instead of *flower*, because it comes from *flos*, which has no *w* in it.

A style easy, pleasant, correct, and properly adorned, is of great value, because it gives life and beauty to every subject it sets forth. It is like the rich and improved soil of a garden, which adds to the size and form of every vegetable planted in it. How much less interesting are the actions of Cæsar, when Hirtius
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has the telling of them; but in his own style there is magic.

When a writer has a bad design, and would recommend to us any false and dangerous opinions, a good style has a very bad effect; as the soil of a garden, which improves wholesome vegetables, gives strength and magnitude to weeds. Men of ill principles know this; and are therefore very attentive and curious to please a reader's ear with elegance of expression and propriety of language. A devil undressed would be but little able to make his way in this world.

To form an English style, you must be conversant with the best English writers: you must not only read them, but converse with them, and live with them; weighing their expressions and imbibing their phraseology into your constitution: for which purpose you will do well if you extract what is most worthy of observation, and place it in a collection, that it may remain with you.

The authors I would recommend for this purpose are Bacon (Lord Verulam), Swift, South, Sprat, Addison, Roger North, and Dr. Middleton. Lord Bacon excels in richness of metaphor, and majesty of diction; as you will soon discover, if you read attentively his

Advancement of Learning, a piece which every English scholar should almost know by heart: but as the English language has received many alterations since Bacon's time, some of his phrases are now too formal and obsolete. Swift has such vigour, clearness, and plainness in his style as will never be exceeded; and his writing may be taken as the standard of the English language. South has strength and ornament; and exclusive of the goodness of his matter, is one of the finest declaimers in the world. Sprat, in his History of the Royal Society, is free and elegant to the highest degree, but rather too florid. When it is seen that the style is overmuch refined, we think a writer has a design upon us, and take offence at it. Dr. North, Master of Trinity College in Cambridge, next after Barrow, and Greek professor, was so captivated with Sprat's History, that he said he would be content to read no other book for a whole year, if he might acquire by it the style of that writer*.

Roger North is excellent at a narrative: his language is animated, forcible, and humorous; but he is apt to transgress by introducing

* Life of Sir Dudley and Dr. John North, by Roger North, Esq. Page 263.

exotic words and expressions. Middleton in his English is a pattern of classical art and elegance. The colouring of honest writers may be compared to the beauties of a flower; but Middleton's ornaments are the colours of a snake: and therefore no young man should venture to improve himself from such an author, till he is settled in his principles, and can distinguish with safety between the manner and the matter, the art and the artificer.

Dryden never wrote much prose; but what he did write is capital in its kind: it is nervous in the sense, and highly adorned in the periods.

There is another excellent English writer but little known, Dr. Young, the father of the poet, who, in his two volumes of Sermons, discovers such strength and propriety of expression, with such chaste and genuine ornaments of style, that he must charm and improve every judicious reader; for his materials are as excellent as the workmanship.

Anson's *Voyage* is a fine correct narrative, and a pattern in that sort of writing: I think it the nearest of any work we have in English to *Cæsar's Commentaries*. In some of the prose pieces of Dr. Johnson, especially his latter

latter political pamphlets, you will find all the beauties of style and expression: of which, notwithstanding some very pardonable singularities, we must allow him to be a great master; and you may depend on him also as a friend to truth and virtue. His *Lives of our English Poets*, lately published, are inimitably written; and while they give you an example of style and composition, they will place before you, in a striking point of view, the inconsistency which is often found in the human character. They will shew you how the powers of wit and profligacy of morals, manly literature and childish improvidence, elegance of speech and roughness of manners, strength of imagination and absurdity of principle, are tempered together in some of the sons of Parnassus; whence you will infer, that virtue is preferable to genius, and that integrity without learning is better than learning without sobriety.

Our pleaders at the bar, and people of the law, having great practice in the English language, become well acquainted with the powers of it, and many of them have excelled as patterns of English eloquence; of which many great examples occur in the charges which are to be found in the State Trials.

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Since the time when I attempted to improve my English, (which I brought very bad from the University) some new writers have risen into fame, such as Hume, &c. who are to be regarded in literature as thieves and assassins are in society, and are therefore to be read with caution, as Middleton their kinsman. When truth and elegance meet together, we are safe as well as happy; but it is a dangerous employment, and scarcely worth the experiment, to gather flowers upon rotten ground, where there is a dirty bottom; which threatens to swallow us up.

LETTER IX.

ON THE IDIOMS OF LANGUAGE.

EVERY language has its own proper forms of expression, called *idioms*, which mean proprieties or peculiarities. If, when you speak or write in one language, you make use of the idiom proper to another, you are guilty of what is called a *barbarism*. The term is commonly applied to offences against the classical modes of speech, established by the authority of the best writers among the Latins or the Greeks. The Greeks and Romans accounted all nations barbarians but themselves; therefore to speak barbarous Latin is to speak in that language with the idiom peculiar to the language of some other nation. According to the idiom of the English language we use the phrase, *to get by heart*, which the Latins express by *mandare memorie*, to commit to memory; and *recitare memoriter*, to repeat by memory: but if you were to speak in Latin as you do in English, and say *gignere corde*, you would be guilty of a gross barbarism. We should laugh at a French-

Frenchman, who, speaking of one that came to an untimely end should say, "he did not die his own proper death;" but in French *sa propre mort* is equivalent to what we call in English *a natural death*. How ridiculous it would sound to us in English, if a Frenchman, hearing one calling out with a loud voice, should say, "he cries with his head full;" but so they express themselves in their own language: *Crier a pleine tête*, is, to cry with as loud a voice as your head can bear; and *crier a tue tête*, is to bawl so loud as to rend it. Languages differ very much in the use of the negative: in Latin and English two negatives make an affirmative; in Greek, French, and Italian, they are still negative; as *la scrittura non sa niente, ed insegna ogni cosa*, "writing knows nothing (*Ital. does not know nothing*), and yet teaches all things." It is very useful to compare the proverbial idioms of different languages. When we see how they have adopted different ideas to express the same sentiment, and come by so many different ways, some of them very wise and ingenious, to the same end, the prospects of the mind are greatly opened and enlarged. My meaning may be illustrated by a single instance; we say in English, *to pass the time away*; and gaming,

gaming, or any other like diversion, is called *pastime*: but in French they affix a moral idea to the same expression, and call it *tuer le tems*, to kill time; as if every vain and useless employment were a species of murder, against that which is most valuable in this world, and dies a natural death much sooner than we could wish, and after all will certainly rise up against us in judgment.

We commonly use the word *barbarous* to denote the *cruel spirit* of uncivilized and savage nations; but the term originally belonged to confusion of speech, or the unintelligible language of a strange people; and it is so applied in the Scriptures: *If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.* A barbarian, therefore, in the primitive sense of the word, is a person of a strange language: the term itself is derived from the word *Babel*, by a substitution, which is very frequent, of one liquid consonant for another; and it is remarkable that the word *Babel*, as a monument of the confusion which happened there, has passed into all languages: the Greeks have it in their βαρβαρος, βαμβαϊνω, for βαλλεινω, *to stammer*; whence the Latin *barbarus*, *bulbus*, and *balbutio*; the French *babiller*; the English *babble*, *babbler*, &c.

LETTER X.

ON THE USE OF HISTORY.

IN a former letter I have mentioned *history* as an amusement; but here I mean to recommend it as a *science*. To persons of a private station, it is not requisite: but to every gentleman, who may be called to an active and public life in the service of his country, it is absolutely necessary. The higher his rank, the more necessary is this science: if he is a prince, he is under greater obligation to study history than any of his subjects.

History shews us the laws of different countries, and the manners of different ages; the principles on which empires have risen to power and greatness, and the errors by which they have declined and fallen into decay. It teaches us the fatal effects of intestine divisions, whether arising from the mercenary views of self-interest and ambition, or from visionary ideas of liberty and false principles of policy. These things are worth the consideration of Englishmen at all times, especially at present. I am sorry to say it of my country-

countrymen, (who in the main are a sensible and generous people;) but, they are factious by nature, and are unhappily encouraged to opposition by the present turn of their education. Those false ideas, of liberty, government, and power, of which we are now reaping the fruits, have been propagated among them for many years past, and with as much assiduity as if the salvation of the people had depended upon them. From the doctrines of Algernon Sydney and Mr. Locke, which have so long been held in admiration, rebellion hath grown up as naturally as thorns and thistles spring from their proper seeds. These doctrines were exploded long ago by an able writer, whose work being unpopular at the time of its publication, when parties ran very high in this country, hath fallen into oblivion. History may in good measure dispel this charm, by teaching you, that there never was an instance of any government arising from compact and the general consent of the people; from whence our theorists suppose all governments to have been derived. The idea is an absurdity; because kings, as the fathers of families, were prior to their subjects. All the great kingdoms of the earth either came by descent, or were gained by conquest; and he

who

who gave the victory gave the kingdom. Mr. Selden was of opinion, that there is actually no power upon earth but the power of the sword. So I think; but then I must have leave to add, that this power of the sword belongs properly to him who created the iron of it; and that the sword held by government for the taking away of any man's life, is held by his commission; the reason of which is plain-enough, if this were a place to insist upon it.

History will shew you the comparative inconveniencies of the different sorts of governments: that popular governments, especially the aristocratic, are the most expensive and tyrannical. That when liberty is rampant, and power gets into the hands of those, who by nature or law have no right to it, it must be bought out of them again, with the money of those who neither share the power nor partake of the plunder of their country. If you look at home, you will discover that the English government hath become more venal, expensive, and distressed, in proportion as it hath approached nearer to the popular form, by encroachments upon the old legal rights of the crown; which, as Lord Lyttelton has well observed in his *History of Henry II.* are

the security of the people against the oppression of the nobility. The system of venality was established by Sir Robert Walpole, who openly professed that he had set a price upon every man's conscience, and turned all public business into a scramble.

When you read of wars, you will meet with examples of successful fore-sights, and fatal over-sights; what opportunities have been lost for want of expedition and resolution: in particular, that no plots and rebellions were ever suppressed, but by unexpected and vigorous exertions in the beginning; and that no such exertions can well be made where the power is lodged in too many hands, and measures are consequently slow and fluctuating; and what is still worse, the secrets of the state are bandied about so publicly in debate, that they are always known to the enemy, who have warning to direct their own motions, so as to defeat every design that is formed against them. Secrecy is the wisdom of power; and without it, all power is like a body without a soul.

You will see how the talents of great commanders have wrought wonders when occasion required. Such was the constructing of a wooden bridge over the Rhine by Julius Cæsar,

Cæsar, for the passage of his troops into Germany. And such was the conduct of Xenophon, a scholar and a soldier like Julius Cæsar, when he led his Greeks safe back through a vast tract of the enemies country, after Cyrus, who had engaged them in his service, was defeated and slain. I have heard the following anecdote of Wolfe, who was a military genius as well as a man of courage; that he was shewing some general officers how expert his men were at a new mode of attacking and retreating upon hills; and when he stept up to one of the officers after the performance, and asked him what he thought of it; I think, said he, I see something here of the History of the Carduchi, who harassed Xenophon, and hung upon his rear in his retreat over the mountains. You are right, said Wolfe; I had it from thence; and I see you are a man of reading; but our friends there are surprised at what I have shewn them, because they have *read nothing*.

You may learn how dangerous it is under any circumstances whatsoever to listen to the reports of an enemy, from the fatal and very striking example of Cæsar's legion in Gaul, cut off by leaving their winter-quarters, at the perfidious remonstrances of Ambiorix.

When you read of the ancient Greeks and Romans, you will be animated with that noble spirit of defending their country, which then prevailed, without the mercenary motives which have taken the place of it in latter ages; when there are other ways for men to raise and enrich themselves without public merit.

Though modern history is necessary, on account of the changes which have been made in the art of war, you will find that the ancient discipline was better, and the lives and characters of soldiers more military than at present, when they who strove for the mastery were temperate in all things, and inured to every kind of hardship.

You will perhaps observe, that sieges cost more time, and blood, and treasure, while prosperous battles in the field win more country and cities, which commonly surrender to the conqueror. When a war is carried into an enemy's country, it is maintained at their charge: the soldiers are obliged to more vigilance and a stricter discipline: the aggressor is animated, and the invaded are discouraged.

From a multitude of similar instances, too numerous to be pointed out particularly, gentlemen

LET. 2. *On the Use of History.* 277

tlernen by reading history may improve their minds, and acquire that experience of things which will fit them for advice and action when their country shall have need of their assistance : for courage without conduct, and industry without information, are of little value.

LETTER XI.

On Taste.

WHAT we call *Taste*, in the metaphorical sense of the word, is, that faculty by which we distinguish beauty and excellence in the works of art; as the palate distinguishes what is pleasant in meat and drink. This latter faculty is natural; the former, so far as it signifies judgment, is the result of education and experience, and can be found only in a cultivated mind. Arts and sciences are so nearly related among themselves, that your judgment in one will always want some assistance from your knowledge of another: whence it comes to pass, that of people who pretend to taste, not one in twenty is really possessed of it. A spectator has heard others say, that such a figure in a certain picture is very fine; therefore he says so; and perhaps he is really struck with its beauties when they are pointed out: but in order to make the discovery for himself, it is necessary he should have some acquaintance with the anatomy of the human figure, its due proportion, and the rules by which bodies

bodies are justly represented in perspective. If the figure is coloured, he should know what tints are natural to the skin, before he can pronounce whether they are true upon the canvass.

I had frequent opportunities of seeing from a particular instance how prone all ignorant persons are to prefer the worse to the better, and admire false excellence rather than true. In the seat of a certain nobleman, in the country where I was born, there is a very fine hall with two equestrian paintings in it nearly as large as life, one at each end of the room. Of these two, one is as graceful and highly finished as any picture of the sort in the kingdom: the other has little more merit than the figure of St. George upon a sign-post; but having a gaudy appearance, with a very ill-judged glare of light in it, every vulgar eye is taken with it; while the exquisite beauties of its companion are neglected.

Hogarth, in his *Analysis of Beauty*, has laid down some of the best rules extant for enabling a person to distinguish elegance of drawing and propriety of design. His *Line of Beauty*, as he calls it, is a flowing line with contrary flexures, something like the letter *s*, but not so much inflected, which takes place

in the most elegant forms that nature presents to us; and will therefore communicate the like elegance to works of art, when it is judiciously introduced and applied. We trace it in the stream that winds through the vale, in the curvatures of hills, the foliage of flowers, the elevations and depressions of the muscles in the human figure, the graceful inclinations and attitudes of the body; and a thousand other instances. The remarks which Hogarth himself has made upon it in that work (as original as any of this age or country) are very just and striking; and they teach us, that beauty is not the creature of human fancy, as vulgarly supposed, but a real excellence, to be accounted for and demonstrated on actual principles of science. For farther instruction in this matter I must refer you to the book itself, which deserves not only to be read but studied.

But there is another source of beauty, which has little or no dependence upon that famous line: and yet, if it is considered, I think it will carry artists to some uncommon perfection in their works, and assist a spectator in judging better of what they have composed.

Harmony in music has certain measures, which may be transferred with advantage to

visible objects ; and the eye will be delighted on the same principles with the ear : that is, by the like proportions and combinations. Though I propose this analogy, I would by no means be understood to make it an exclusive source of beauty : I am sensible there are others widely differing from it. I only mean to shew you how it appears to me as one of the plainest and most universal rules we have to direct us in so critical a subject. What I have to say will be best understood by those who have some little knowledge of the theory of music, which I have endeavoured to explain to you on another occasion, so far as it is necessary to our present purpose. The *key-note* and its *third* and *fifth* constitute a perfect system of sound : with less than these the ear is not satisfied, and you cannot have more without repetition. I would hence infer, that every composition of a painter, which will admit of such a partition, should consist of three parts : and in good pictures, properly fancied, we shall generally find them. There is one principal object on one side ; another to answer it on the other side ; and a third betwixt them. “ Simplicity,” says Hogarth, “ in the disposition of a great variety, is best accomplished by following nature’s constant rule, of dividing composition
“ into

“ into three or five parts or parcels; the
 “ painters accordingly divide theirs into fore-
 “ ground, middle-ground, and distance or
 “ back-ground: which simple and distinct-
 “ quantities *mass* together that variety which
 “ entertains the eye; as the different parts of
 “ base, tenor, and treble, in a composition of
 “ music, entertain the ear*.”

Here you are to remember that every musical ratio resolves itself into two, one of which is always greater than the other. The interval of a *fifth* does not consist of two equal *thirds*, but of a third *major* and a third *minor*: it seems, therefore, that a picture would want harmony, if the intermediate of three objects were exactly in the middle; where, by the way, a judicious painter never places it, but always inclining to one side. Suppose you have a moon-light piece; in which there is a groupe of shadowy objects (as trees) on one side, and another to balance it on the other side, with the moon betwixt. If your two groupes are equal in size, and alike in figure,

* Analogy of Beauty, p. 112. I had ascribed this sentiment to Hogarth: but on farther examination I see it was published the year before his book came out, in an Essay on Musical Expression by Mr. Avison, page 26. where this analogy is much insisted upon.

and

and your moon in the centre, the picture will be very stiff and ill-composed. Your groupes must, therefore, differ in size and figure, and project differently into the piece, and the moon must incline to one of the sides; and then the composition will have harmony. In the famous picture of general Wolfe, which every body knows, there are three groupes of figures, diversified and disposed with great judgment, and the principal object of the piece is not truly in the middle*. This tripartite disposition is a principle of beauty, when we consider a piece laterally, that is, parallel to the horizontal line: and the same rule obtains when we consider a landscape in its *recession* from the eye. It is divided (as Hogarth has observed) into three distances, which

* An ingenious Painter, who came to my house while I was transcribing this letter for the press, and heard me speaking of this subject, said the principle was not new to him, and that he was certain it had been advanced by some great master. The next day, he brought me the following observation by the translator of Fresnoy's Art of Painting. "Annibal Caracci did not believe that a picture could be good in which there were above twelve figures. It was Albano who told our author this, and from his mouth I had it. The reasons which he gave, were, first, that he believed there ought not to be above THREE GROUPS of figures in any picture." See Fresnoy on Painting, page 102.

are

are called, the *fore-ground*, the *middle-ground*, and the *off-skip*. The objects on the *fore-ground* are distinct in their lines, and strong in light and shade. Those on the *middle-ground* are somewhat fainter: and those in the *back-ground* partake of that blue colour which the intermediate air gives to all distant objects. But here again the measures should vary as before, because equality produces no harmony.

This tripartite disposition may be regarded at first as a source of beauty which is arbitrary and fanciful; but I have so often found myself struck with it, before I had considered it critically, that if I were to lay out an advantageous piece of ground, I would introduce it wherever I had an opportunity, and trust for the event to the taste of the spectator. If you have less than three objects presented to the eye, the composition is deficient and empty: if you have more, the sight is dissipated, and you must find some way of reducing, or, as Hogarth calls it, *massing* them. I suspect that the celebrated statue of the Laocoon, however excellent in other respects, strikes every eye with more pleasure because it consists of three figures, all contributing to the same effect.

In

In the use of perspective, regard should always be had to the rule of making unequal divisions. The centre of the object should never be in the centre of the piece. This is the case with the plans and elevations of builders, which have therefore no merit to the eye as pictures. There must be an obliquity in the lines, which produces harmony and variety; and hence a good painter never gives you the full face of a building, nor places a street or an avenue receding directly from the eye, and vanishing into the middle of the picture: all his measures run obliquely; and it will be found that his distribution is never so pleasing as when the sight has three principal points to rest upon.

If we make a transition to architecture, there the three dimensions of length, breadth, and height, which are common to all solid bodies, will never strike us so much with a sense of beauty as when they are accommodated to one another in some proportions deduced by analogy from the theory of music: and such measures, whether they are applied in the external elevation, or the internal divisions, will have a pleasing effect, though the spectator is ignorant of the cause; for musical sounds please the ears of those who know nothing about their

their proportions. Thus, for example, if we would proportion the dimensions of a room in the best manner, let us take the measures from the harmonic divisions of a musical string, called a monochord; whatever note the whole string sounds, two thirds of that whole (the tension remaining the same) will sound a fifth; three-fourths will sound a fourth; one half will sound an octave, or eighth. To apply these to our present purpose, let the length of a room be twenty-four feet, the breadth sixteen, and the height twelve; then will the breadth be to the length in the ratio of two to three, which is that of the diapente or fifth, a most perfect concord; the height will be to the breadth in the ratio of three to four, which is that of the diatessaron, or fourth; and to the length in the ratio of one to two, which is that of diapason, or the octave. Every person that has eyes will pronounce such a room to be finely proportioned, and feel the harmony of the dimensions without knowing them. The numbers 36, 24, and 18, having the same ratios to each other, may answer as well. Utility and convenience may require very different dimensions; but still, if we study elegance, we must have regard to the same rule. It may be necessary that the length should be to the breadth in the ratio of two to one, which

which is that of the octave ; or three to one, which is that of the twelfth ; or four to one, which is that of disdiapason, or the double octave.

If you would try, by a simple experiment, what proportion will do, only make the figure of a cross with two plain right lines, in which let the breadth be to the length as two to three, and let the point of transection, or distance of the arms from the bottom, compared with the whole length, be also as two to three; such a figure will strike the eye with its symmetry, and perhaps be the most beautiful of the kind that can be constructed ; while other inharmonious measures might be introduced, which would be as ungrateful to the sight as discords are to the ear.

But to return to our great principle of *tri-partition*, (if I may be allowed to make a new term for a new thing) the propriety and effects of it are so extensive, that it meets us almost every where. What is said of the sight, when compared with the hearing, will hold good also of the intellect, which is another kind of sight, the sight of the mind. In oratory, does not experience teach us, that the association of three ideas satisfies the mind, as the union of three sounds satisfies the ear? No scholar
is

is a stranger to the fulness and beauty of those three words, when set together, *veni, vidi, vici*; the effect of which is increased by a consonance of *alliteration*, each word beginning with the same letter.

In the art of reasoning, every syllogism consists of three propositions, all of which have a mutual consonance, if they make good logic. But here I am sensible that the parallel may raise a very ridiculous idea in the mind of a musical reader, if he imagines himself to hear a logical concert, by one person repeating the major proposition, another the minor, and a third the conclusion, and all speaking their parts at once. However, it is certainly true, and to our purpose, that as in musical concord two extremes have consent with the mean, and with one another, so in logic two ideas agree with a third, which is called the middle term, and all make good harmony together in the conclusion.

The principle of tripartition, as deducible from music, seems on the whole to be an actual source of pleasure to the judgment; and it is supported by such a variety of instances, that it must be founded in nature. When we are upon a right scent, truth will seem to run along before us of its own accord. There is one remarkable

remarkable example which I have omitted; and it is this; that the beauty of the light, which gives beauty to all visible objects, is itself constituted by three colours, into which it divides itself, the *red*, the *yellow*, and the *blue*, which are the only original colours, all others being compounded of these; and a pure brightness is the result of them when their effects are united. These strange coincidences between the elements of different arts have often filled my mind with wonder. All I would infer from this uniformity is, that the principle I have proposed is not imaginary, but real, in nature: and if so your taste will certainly be improved by the application of it: for nature is the ground of art, and a sure rule of pleasure to the judgment.

With regard to composition in painting, which was the art I had chiefly in view from the beginning of this letter, as a polite subject in which every gentleman should have some discernment; the beauties of it, when considered at large, consist in propriety of action; grace of attitude, which is also called *ease*; truth of proportion; and anatomical perspective. It would require another letter to explain this particularly: I shall only say, that all these beauties concur in the pieces of Sir

Joshua Reynolds perhaps more truly than they were ever found *together* in the works of any other master. It is now very fashionable to see faults in his pictures ; but I think chiefly with those who are slow in distinguishing real excellence. Look at the best family pictures of Vandyke, you generally see all the figures standing inanimate, like kings and queens, with nothing to do, but to look at you from their frames : but Sir Joshua strikes out a general design, to which every figure in the composition contributes something ; instead of looking at you, they are engaged in some business of their own ; and while you look at them you become interested in it yourself. Thus his family pictures, instead of losing their value with age, like an almanac, will retain as long as they can last, and that even in the eyes of strangers to the family, the merit of historical compositions.

In this copious subject I might have descended to many other particulars : but if you read Hogarth's book carefully, and attend to the few observations I have here added to it, you will acquire what Aristotle calls *δεύτερον ὄμμα*, a *second sight* ; that sight with which men of education see things, while the ignorant overlook them.

To

To Hogarth's treatise I would add the Seven Discourses delivered by Sir Joshua Reynolds to the Royal Academy. Many deep, many subtle, many refined observations, are there expressed in correct and elegant language: and if you should not learn the art of painting, nor desire to learn it, you may thence learn the arts of writing and expression, in which every scholar will be glad to improve himself. In this view I would recommend these discourses to your consideration. To painters, they form an excellent treatise on the sublime: to other readers they offer many great and original sentiments, which may be transferred with advantage to other subjects.

LETTER XII.

ON THE ORIGIN AND USE OF FABLES.

NOW you are employed in the exercise of raising moral observations from the matter of *Æsop's Fables*, it may be worth our while to enquire a little into their nature and original.

The antients made great use of fables, and with good reason; for whatever is conceived by the mind must enter by the senses: and moral truth is never so easily understood, as when it is exemplified by a reference to some parallel case in nature, particularly to the various instincts of brute creatures, which were undoubtedly designed by the Creator to answer this end, by representing to us the several characters and colours of moral good and evil in a way which even children can understand.

The origin of fables is not very clear from the Heathen account of them. It is probable they are nearly as ancient as the history of mankind: or, at least, that there never was a time of which we have any knowledge when

they were not familiar in Palestine and Egypt, from whence they were borrowed by the Greeks and Romans.

Suidas says the fable of the Eagle and Nightingale in Hesiod is the oldest extant, and that Hesiod was a hundred years before Æsop. The use of fables to orators is exemplified from the well-known instance of Menenius Agrippa, who reconciled the populace to the senate at Rome on occasion of an insurrection by repeating to them the fable of the *Belly and the Members*. When Themistocles admonished the Athenians not to change their magistrates, he argued from the fable of the *Fox and the Swarm of Flies*.

The Greeks were always notorious for stealing all sorts of learning, and claiming to themselves the merit of every useful invention. The *fable* is the same with the *parable*, the earliest specimen of which occurs in the book of Judges, where Jotham signifies to the people the temper and fate of an usurper under the similitude of the trees going forth to chuse them a king; in which composition inanimate things, as trees, are made to speak and reason just as they do in the fables of Æsop. The fruitful trees decline the office, and the bramble offers his services and gets into

power. The moral of which, as applicable to the person of Abimelech, was this; that the desire of reigning does not prevail in wise and good men, who would feed the people and protect them under the shadow of their authority; but chiefly in men of rough minds and bloody intentions, who harrass the people, and are at length consumed along with them in the unjust exercise of their power.

All the parables of Christ are spiritual discourses, very nearly allied to the form of the fable, and were delivered for the sake of some moral, which would be either obscure without an illustration, or offensive to the hearers if it were delivered to them in plain terms. When the prophet Nathan approached the king, to convict him of his sin and bring him to repentance, the case would not admit of any direct reproof: so, you see, he gains his attention, and steals upon his affections, by putting a case to him, in which he seemed to have no immediate concern: and when his indignation was raised against a fictitious person, the prophet turned it upon himself, with that striking application, "Thou art the man." Then there was no retracting: he had already condemned himself in the judgment he had passed upon the cruel offender in the parable.

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As to *Æsop*, the reputed author of the fables which go under his name, the accounts we have of him are so obscure and contradictory, that his character itself seems to be fabulous. His fables are plainly collection taken from different ages and different countries. In the 13th chapter of the Wisdom of the Son of Sirach, the fable of the *Brass Kettle*, as a dangerous companion to the *Earthen Pot*, is clearly referred to, and was therefore a fable of the East. Some others, which we find under the name of *Æsop*, seem to be alluded to in the course of the same chapter. The fable of the Fox and the Grapes must be of the same original; for we never heard that foxes are given to plunder vineyards either in Greece or Italy; but the fact was common in Palestine, and is alluded to in the Song of Solomon, ch. ii. ver. 15. The stories which are told of *Æsop*, that he was a *slave*, that his mistress persecuted him, that he had a golden cup, and some other particulars, bespeak a very strong resemblance to the history of Joseph, so famed for his wisdom in Egypt, the land of fables and hieroglyphics. The names are plainly the same; and therefore I am rather inclined to think, that the history of *Æsop* was either borrowed from that of Joseph; or

that he was a slave or a captive of that name from the East, who brought much of the traditional wisdom of his own country with him into the West. But when all circumstances are considered, I think the former is the more probable opinion.

L E T T E R X I I I .

ON THE USE OF HEATHEN LEARNING.

IN the middle ages of the church many Christians were very shy of the heathen writers ; they were afraid lest the heathen principles of religion, morality, and policy, should be imbibed together with their poetry and oratory, and corrupt the minds of their children and scholars. Much was said of what had happened to St. Jerom ; that in a vision he dreamed he was severely scourged for reading Cicero. But St. Austin, who was a man of great devotion, and one of the first scholars of the church, assures us, that one of Cicero's pieces, inscribed to Hortensius, first gave him an appetite to a more divine sort of wisdom, and that he embraced Christianity in consequence of the sentiments which that treatise had raised in his mind. Basil, another great scholar of the church, and a man of unquestioned piety, recommended the prudent reading of profane authors to some young people under his tuition. After his example, therefore, I must advise you to read with *prudence*,
and

and with a proper mixture of caution ; not trusting yourself to the reasonings of profane writers, till you are well grounded in principles of truth ; and then, as the bee can settle upon a poisonous flower without being hurt, and can even extract honey from it, so may you improve your talents for the highest purposes, and arm yourself more effectually for the defence of sacred truth, by studying profane orators, poets, and historians.

Writers are frequently rising up, with ill designs against your religion, who polish their style, and take the utmost pains to adorn it after the patten of the best writers of antiquity. Some scholars will always be wanted on the other side, to turn the powers of composition against them ; and truth will never fail to add such a force and weight to their embellishments, that the enemy will not be able to stand against them. He that reads the speech of St. Paul to King Agrippa, and considers it as a composition, will never be persuaded that cold and beggarly diction is requisite in a Christian apologist. The apostle, though a rigid Jew by his education, discovered on occasion a familiar acquaintance with the heathen poets.

LETTER XIV.

ON THE CONSENT BETWEEN THE SCRIPTURES AND THE HEATHEN POETS.

SOME ingenious men, of more wit than experience, have objected to the Christian revelation, because they find no traces of it in their favourite classical writers. The testimony of an adversary is always valuable ; but upon this occasion we have no reason to expect it from those who had their reasons for vilifying the Jews, and all that belonged to them. If we find any thing to our purpose, we must have it as it were by accident ; and of this sort much may be collected.

You have began to read Horace. If you examine his third ode, you will see him confirming the Sacred History of the Scripture in some particulars not unworthy of your notice, which could be derived to the heathens only from the fountains of Divine Revelation, or from tradition proceeding from the same original. What can we understand by the *audax Japeti genus*, but the posterity of Japhet, that son of Noah, from whom the European nations

tions are descended? Japhet was the first father of the Greeks and Romans after the flood, as surely as Adam was the father of all mankind. Then, what is Prometheus's *fraud against Heaven*, but that offence, whatever it was, which brought death into the world? Here we have a theft acknowledged against Heaven, and all manner of evils and diseases are sent upon earth in consequence of it;

*Post ignem ætherea domo
Subductum, macies et nova februm
Terris incubuit cohors.*

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reason of it;

*Semotique prius tarda necessitas
Lethi corripuit gradum.*

Here it is affirmed by implication, that death was originally at a greater distance, and that the divine justice shortened human life slowly and unwillingly, not till the increasing corruption of the world had made it necessary to lessen the opportunities of sin. The lives of men, before the flood, were of many hundred years; but when *all flesh had corrupted his way*, then the curse took place at the flood,
and

and man's life was contracted nearly to the present span, How should Horace know this? Or how should Hesiod know it, from whom he borrowed it? for it is precisely the doctrine of the Mosaic history. And as it carries us back to the times before the flood, of which no human history was ever written, it must have been taken either from the Scripture itself, or from some tradition, which, if it could be traced, would carry us back to the same original.

These things then, though they are *in* Horace, are not *of* Horace; nor are they of the Greeks or the Romans; but of Divine revelation: and it is remarkable, that we should meet with so many sacred doctrines in so small a compass. I take the opportunity to speak of this while the ode is under our consideration: but when you are farther acquainted with heathen learning, you will find abundant evidence of the same sort, which they who are disaffected to the Christian system, and would set up the classics against the Bible, will never like to hear of; but will endeavour to discountenance all such things, and dismiss them in the lump, as if they had no relation to the sacred history, but such as fancy or partiality hath given them.

LETTER

LETTER XV.

ON THE SAME SUBJECT.

AS you seemed to be entertained with those passages of Horace which are parallel to the Sacred History, I shall lead you on to some more passages of the same sort in other authors; and if you should not understand all of them critically at present, I hope the time will come when you will find little or no difficulty in any of them.

Herod, you know, who was king in Judæa at the birth of Christ, slew all the children in Bethlehem. By birth and education he was a Jew, and as such would eat no swine's flesh. Macrobius, a learned heathen writer in the earliest times of the Church, tells us, that the slaughter of infants by Herod was so sudden and indiscriminate, that Herod's own child, then at nurse, was put to death among the rest; which fact being told to the emperor Augustus, he made this reflection upon it, that "it was better to be Herod's hog than his son." You will naturally argue upon this case, that if Augustus actually said this, Herod's

rod's child was slain : if so, the infants were slaughtered in Bethlehem ; Jesus Christ was born there ; the Wise Men of the East came to worship him, and reported his birth to Herod, &c. as the Gospel relates ; for all these circumstances hang together, and account for one another.

Tacitus and Suetonius, both bitter enemies to the Christians, agree in relating that extraordinary circumstance of a persuasion generally prevailing among the heathens, about the time of Christ's birth, that a king should come from the East. The Roman senate were in such a panic at the apprehension of a king, that they were about to make a decree, that no child born in a certain year should be brought up, lest this great king should arise among themselves. Some temporizing Jews, called Herodians, flattered Herod that he was the king expected ; and it is probable this opinion, which they had infused into him, made him so jealous of a rival, when the birth of Christ was reported to him. Persius, in his fifth satire, alludes to the extraordinary pomp and illumination with which Herod's birth-day was celebrated even in the reign of Nero.

But

But the manner in which this tradition operated upon Virgil is still more extraordinary, and little short of a prodigy. It produced from that serious and cautious poet the wonderful eclogue entitled Pollio; the imagery and expressions of which are so different from the Roman style, and so near to the language of the prophet Isaiah, that if this eclogue had been written as early as the days of Hesiod, the infidels of this time would most probably have undertaken to prove, that the prophet had borrowed from the poet. Bishop Lowth has shewn, with great judgment, that this eclogue could not possibly be meant of any one of those persons to whom heathen critics have applied it: and it does not appear how we can give any rational account of it, unless we allow that the poet had seen the predictions of the prophet, and accommodated the matter of them to the prevailing expectation of the times; ascribing them unjustly to a Sibylline oracle of heathen original, because nothing great was to be allowed to the Jews.

It will be worth your attention to consider some of the particulars minutely. He calls the time in which this wonderful person is to be born, *ultima ætas*, the *last days*, after the manner of the Scripture: *God*, saith the apostle,

apostle, hath *in these last days* spoken unto us by his Son. According to the prophet Daniel, the Messiah was *to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.* So saith the poet:

*Te duce siqua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.*

The prophet Isaiah saith, *unto us a child is born; unto us a son is given; and his name shall be called, the mighty God, the Prince of Peace:* the sense of all which is thus expressed in the eclogue,

*Ille Deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem.
Chara Deum soboles, magnum Jovis incrementum.*

The scenery by which the prophet hath figuratively signified the times of the Gospel is minutely adopted, being extremely beautiful and poetical—*The wilderness and the solitary place shall be glad; the desert shall rejoice, and blossom as the rose; the wolf shall dwell with the lamb, &c.*

*At tibi prima puer nullo munuscula cultu
 Errantes hederas passim cum baccare tellus
 Mixtaque ridenti colocasia fundet acantho.
 — Nec magnos metuent armenta leones.
 Incultisque rubens pendebit sentibus uva.
 Aspice venturo LÆTENTUR ut OMNIA sæclo.*

If the prophet informs us that serpents should no longer hurt or destroy, the poet saith the same :

*Occidet et serpens, et fallax herba veneni
 Occidet —*

Instead of expatiating any farther on the passages of this poem, let me recommend to your perusal Mr. Pope's Imitation of it, entitled *The Messiah* ; and let me observe upon the whole, that if Virgil had received his intelligence from Bethlehem, and had thereupon searched the prophets for materials, he could scarcely have risen higher in his description : so very extraordinary is the whole tenor of that eclogue. "Truly," says the learned Casaubon, "I must confess, though I have read that poem pretty often (on Christmas-day, after church-service, I seldom omitted it) yet I still read it with great delight and admiration ; not so much for the loftiness of the verse, which is admirable, but for the clear
evidence

evidence of God's hand and providence in it, which I think none can doubt or question, but they that can believe the world was made of atoms." I borrow this observation from his treatise on *Credulity and Incredulity*, p. 144; a precious little work, which is worthy to be considered by every Christian scholar.

I have hitherto presented to you such passages as have already attracted the notice of learned men. To these I may now add some others which are less open to observation. If you examine the story of Aristæus, in the fourth book of Virgil's *Georgics*, you will see the poet opening a passage for him through the waters by a miracle; and he describes the fact in terms as much like those in the book of Exodus, as if they had been professedly taken from it:

—— *Simul alta jubet discedere latè*
Flumina, qua juvenis gressus inferret; at
illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto ——

Georg. iv. 359.

This passage in the *Georgics* reminds me of another in Callimachus, which describes a miraculous act, parallel to that of Moses in

the wilderness, when he smote the rock with his rod, and brought forth water for the people in abundance; as related Numb. xx. 11. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; she lifts up her arm on high, strikes a mountain with her sceptre, which is instantly parted asunder, and pours forth water abundantly:

—— ἀνίστασθαι θεά μεγάλην ὑψοῦσι πηχυν
Πληξεν ὄρος σκηπτῶ το δὲ οἱ διχα πελὺ διεσπῆ,
Ἐκ δ' ἔχεεν μέγα χεῦμα.

Call. Πρὸς τὸν Δία. l. 30.

You will think it less remarkable that the poet Callimachus should use such language, when I tell you that he was librarian at Alexandria to Ptolemy Philadelphus, at whose command the Bible was translated into Greek by the Seventy Interpreters.

If you go forward in the same book of the Georgics, you will meet with a miraculous generation of bees out of a dead carcase:

—— *dictu mirabile monstrum,*
Aspiciunt; liquefacta boum per viscera tota.
Stridere apes utero, et ruptis effervere costis.

Ibid. l. 554.

What is this but the breeding of Samson's bees in the dead carcase of the Lion; as you have

have it, Judg. xiv. 8. *He turned aside to see the carcase of the lion; and behold there was a swarm of bees, and honey, in the carcase of the lion.* The animal is an ox with Virgil, because lions were never offered in sacrifice; but the circumstance in which the whole wonder consists, is the same. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is, that bees, which delight in flowers and sweet odours, should ever be found in a putrid stinking carcase. Pliny says, they never settle upon a *dead flower*; much less upon a *dead body* *.

When Troy was taken and burnt, as Virgil has related the story in the second book of the *Æneid*, you see Æneas, with his family, flying from the danger, while Creusa loiters behind, and is miraculously lost. Here we have the father of a family escaping with his household from a city on fire, and the wife is unaccountably left behind. You will say, this agreement of the circumstances might be accidental; and I cannot deny it: but the circum-

* *Mortuis ne floribus quidem, non modo corporibus insidunt.*
Lib. xi, cap. 8.

stances are so extraordinary, and so like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we shall make the difficulty less, if we suppose, that he who wrote his *Pollio* in Hebrew imagery, and made a way by a miracle through the waters, and placed a swarm of bees in a dead carcase, was better acquainted with the Scriptures than is commonly imagined.

The story of Orpheus, which is related in the fourth book of the *Georgics* with all the powers of poetry, must have been formed on some sacred tradition. There is such a mixture of circumstances, that I dare not attempt to account for them; but in the outlines of this story you have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perished by a serpent concealed in the grass.

In the fabulous character of the *Hero*, so much celebrated by the poets, we have a champion and deliverer, partly divine, partly human, invested with supernatural powers; like the person promised to our first parents, the miraculous seed, who was to conquer the great enemy of man's salvation. And it is remarkable in the character of *Achilles*, the
first

first of heroes in the first of poets, that he is the son of a deity, and vulnerable only in the *heel*: a circumstance so singular, that it points to the true original of the heroic character.

How could it possibly happen, that the idea of an intercourse between heaven and earth, and of a divine person, the son of a deity coming down to the world in a human form, should have been so familiar to the heathens, and so universal, unless there was at first some authority to ground the persuasion upon? In the wanderings of fancy and imagination there can be no such uniformity. Horace, upon the ground of this doctrine, makes a compliment to Augustus, supposing him to be a divine person, the son of a deity, come down from Heaven in a human form, and ready to ascend thither again upon the wings of the wind, because the world was too wicked a place for him to live in:

*Sive mutata juvenem figurâ
Ales in terris imitatis, almæ
Filius Maiaæ——
Serus in cælum redeas——
Neve te nostris vitiis iniquum
Ocyor aura
Tollat——*

The like intercourse is admitted by Ovid; Jupiter tells the assembly in heaven, how he had descended to the world in a human form, to make inquisition concerning its wickedness before the flood:

————— *Summo delabor Olympo*
Et Deus humanâ lustrò sub imagine terras.
 Met. lib. i. 212.

That it was no unusual thing for the gods to visit the earth in a human shape, was an opinion so rooted in the minds of most heathens, that the people at Lystra seeing the effect of a supernatural power in Paul and Barnabas, concluded immediately that they were *gods come down to them in the likeness of men.* Acts xiv. 11.

What can be more express than the testimony of Ovid, in the beginning of his *Metamorphoses*, to the Mosaic history of the creation, and the subsequent destruction of the world by the flood? The whole has such an affinity to the Scripture, that it looks more like a transcript than a compilation from traditional fragments. Notices of the fall; and of the curse upon man and the earth; and the depravity which prevails in consequence of some change which has happened to human nature,

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nature, are to be met with in several authors. Hesiod is the first who tells us, that God sent evil upon earth in return for an offence committed against heaven, in stealing from thence the use of fire, which was supposed to have been originally concealed from man, and obtained by fraud:

Τοις δ' ἐγὼ ἀνὶ πυρὶ δώσω κακόν——

Erg. l. 57,

In his Theogony he observes more particularly, that this evil was in a great measure derived from woman, whom Jupiter gave to man with that intention;

Ὡς δ' αὐτὼς ἀνδράσιν κακὸν θνητοῖσι γυναῖκας

Ζεὺς ὑψιβρεμέτης θηκε——

l. 600,

The same author describes the primitive state of man as a golden age, in which men lived as gods, without fear or care; when the earth brought forth all its fruits spontaneously:

Ὡς τε θεοὶ ἐξῶν ἀκηδεῖα θυμὸν ἔχοντες

——καρπὸν δ' ἔφερε ζείδωρος ἀμφρα

αὐτοματὴ πολλοὺ καὶ ἀφθονόν——

Erg. l. 117,

After this, men grew more and more degenerate, till an age of iron took place; in
which

which good men were persecuted by bad men, and all manner of wickedness and violence prevailed: then Justice and Righteousness forsook the earth, and fled back to their native skies, leaving behind them all kinds of evils without any remedy.

The sentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and *thorns* and *thistles* are introduced in the express terms of the Scripture: the lines are very remarkable;

*Mox et frumentis labor additus, ut mala culmos
Esset rubigo, segnisque horreret in arvis
CARDUUS: intereunt segetes, subit aspera sylva
Lappæque TRIBULIQUE—*

Georg. i. 150.

The necessity of a propitiatory offering, as an atonement for sin, was recognized in most of the heathen sacrifices; of which you will find such circumstantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The *first born of lambs* are particularly mentioned as being applied to this sacred use:

Ἀγνῶν πρωτογονῶν ῥέξειν ἱερὸν ἑκατομῆην.

Il. δ. 102.

ALL

All heathens entertained the opinion, that the wrath of the Deity against sin might be averted by sacrifice and mediation; and nothing but this persuasion, carried to the most extravagant height, could have prompted them to the horrible practice of offering human sacrifices; a practice which obtained in almost every heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that passage of his second ode;

Cui dabit partes scelus explandl
Jupiter?—

Now ask yourself, how so strange a persuasion as this could ever prevail in the world? Does your reason inform you, that there is any relation between the pardon of sin and the smoke of an innocent animal first bled to death, and then burnt upon an altar? No sooner does a philosopher reason upon this case, than he determines otherwise, and rejects the doctrine; of which you may see an instance in the verses of Cato;

Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

Lib. iv, dist. 14.

Yet

Yet in this persuasion, *foolish* as human reason pronounces it to be, all heathens persevered, from before the days of Homer to the establishment of Christianity, and afterwards. What can we think of a practice so strange, so notorious, and so universal, but that the voice of reason was overpowered by the authority of a divine institution, which custom and tradition spread abroad through all places and all ages?

I can tell you of another doctrine, in which the most ancient of the poets agree with the Scripture, in opposition to the dictates of human philosophy. I think it never was pretended by any of those modern writers, who have drawn schemes of natural religion for us, that government is of divine authority, and that monarchy is sacred: so far from it, that all deists, to a man, abhor the notion; and are out of patience with the Scripture for giving countenance to it. But it was an established doctrine with the first heathen writers, Homer and Hesiod, that magistrates are the vicegerents of Heaven; that government is sacred; and that kings derive their *honour* and *support* from God; as you may see by the following passages:

Εκ δὲ Διὸς βασιλῆες — Hes. Theog. l. 96.

—δικασ-

———δικασπολοι, οι τε θειμεις

Προς Διῶ εἰρυαται———

Iliad, α. 238.

Μητε συ, Πηλειδῇ θελ' ἐριζομεναι βασιλῃ

Αντιδῖην ἐπει γυθ' ὁμοιης ἐμμορε τιμης

Σκηπτειχῶ βασιλευς, ὡτε Ζεὺς κυδῶ ἐδῶκεν.

Ibid. 277.

Θυμῶ δε μεγας ἐσι Διοτρεφεῶ βασιλῃ

Τιμη δ' εκ Διος ἐσι———

B. 196.

If this doctrine is contrary to human reason, it was no human invention: if it was not invented, it was received: and if it contradicts that desire of liberty and self-government which prevails in all mankind, it must have been received on some great authority. For it is to be observed, that we are here not insisting merely on the fact, that monarchical government did actually obtain universally in the earliest ages; but also that their writers allowed it in theory as a divine institution; which is the doctrine of revelation. It was also an opinion of heathen antiquity, nearly allied to the foregoing, that property, in the most remote times, was authoritatively divided among the people by princes; not assumed at random,

random, as it must have happened, if nations had emerged at first out of a state of nature:

*Romulus, et Liber pater, et cum Castore Pollux
Post ingentia facta, Deorum in templa recepti,
Dum terras hominumque colunt genus, aspera
bella*

Componunt, AGROS ASSIGNANT, oppida condunt.

Hor. Epist. lib. ii. ep. 1.

When you have considered all these particulars, to which I might have added a multitude of others, but that I would not exhaust your patience, you will despise the suggestion, that an affection to Greek and Roman literature has a necessary tendency to lessen the belief of divine revelation. They are but very superficial scholars, who think there are no evidences of Christianity in those writers of antiquity, whom, for their eminence, we call *classical*. This is indeed so far from being the case, that there is scarcely a doctrine of the Scriptures which they have not preserved, nor a miracle which they have not imitated, and transferred to themselves, in some form or other; insomuch, that Celsus, one of the earliest writers against Christianity, most impudently pretended, that the books of Moses were compiled from the miracles of paganism.

He

He might have said with equal truth, that the two tables of the Ten Commandments were borrowed from the Laws of Solon; whereas, it is certain, on the contrary, that there were no written laws among the heathens till more than a thousand years after the law of Moses; and that the laws of the Twelve Tables among the Romans, and other heathen laws of the first antiquity, were evidently borrowed from the laws of the Jews; as Josephus proves admirably well, in his Discourse against Appion. Any person may see this who will read over attentively the laws of the Twelve Tables, as they are given in page 315 of the first volume of Mr. Hook's Roman History.

LETTER XVI.

ON HORACE'S LOVE OF SOLITUDE.

WHEN the course of our study carries us to the Epistles of Horace, I generally meet with some particular passage in every lesson, which engages my attention, and fixes itself upon my mind, either on account of the elegance of the expression, or the value of the sentiment. In the epistle of yesterday he spoke of his country-seat as a situation which *restored him to himself*; his meaning is, that in this place of solitude and retirement, he could follow his meditations, and be happy in *his own company*; which was not the case with him when at Rome;

Villicæ, sylvarum et mihi me reddentis agelli.

Can any thing be more more characteristic of a scholar and a man of genius than these few words? There never was a good, or a wise, or an ingenious man, who did not frequently wish to be thus put in possession of himself, in some scene of peace and quietness. In the life of a city, amidst the variety of impertinent
objects,

objects, and the hurry of company, a thoughtful mind is withdrawn from itself, and under continual interruption. It is common for a man to lose his companion in a croud, and it is not uncommon for him to lose himself in the same way. When the mind is daily conversing with others, it has no opportunity of conversing with itself: these two employments differ, as the gentle murmuring of the solitary brook differs from the noise and agitation of a gale at sea. It is always a sign that the mind has some good in it, when it grows fond of retirement. The foolish and thoughtless part of mankind fly daily to others, because they have nothing entertaining in themselves; they have no interest in the subjects of religion or science of any kind, no imagery of their own to dwell upon; whence it happens, that they are never so effectually lost as when they find themselves. Wise men have little entertainment in company, because what is called company, and that even good company, is so often composed of the ignorant, the illiterate, the vain, and the thoughtless, who have all fled from themselves to find one another.

If you would apply this sentiment of Horace to yourself, let it teach you, while you are

young, to lay in the seeds of instruction and learning; that hereafter you may have a furnished mind to look in upon, and may find more than you lose when you go out of company. Thus you will know a pleasure by experience, which never can be known from any description of it; that of feasting upon mental matter; of pursuing truth without interruption; and of expanding and perfecting the ideas that have been laid up in the memory. This pleasure has been known and spoken of with rapture and enthusiasm in all ages by philosophers, poets, orators, and divines: and he is a miserable empty being, who dies without understanding it. Few men have ever been fit to be in the world, who did not love better to find themselves out of it.

LETTER XVII.

ON THE EFFECT OF LEARNING UPON THE MANNERS.

TWO lines of Ovid are quoted in Lilly's Syntax, which deserve the attention of every scholar,

*Adde quod ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.*

There is in most tempers a natural ferocity which wants to be softened; and the study of liberal arts and sciences will generally have this happy effect in polishing the manners. When the mind is daily attentive to useful learning, a man is detached from his passions, and taken as it were out of himself; and the habit of being so abstracted makes the mind more manageable, because the passions are out of practice. Besides, the arts of learning are the arts of peace, and furnish no encouragements to an hostile disposition.

There is a dreadful mistake too current among young people, and which their own inexperience is apt to cherish and commend in

one another, that a boy is of no consequence, and makes no figure, unless he is quarrelsome, and renders himself a terror to his companions. They call this honour and spirit: but it is false honour, and an evil spirit: it does not command any respect, but begets hatred and aversion; and as it cannot well consist with the purposes of society, it leads a person into a sort of solitude, like that of the wild beast in the desert, who must spend his time by himself, because he is not fit for company.

If any difference arises, it should be conducted with reason and moderation: scholars should contend with wit and argument, which are the weapons proper to their profession. Their science is a science of defence; it is like that of fencing with the foil, which has a guard or button upon the point, that no offence may be given; when the sword is taken up instead of the foil, fencing is no longer an exercise of the school, but of the field. If a gentleman with a foil in his hand appears heated, and in a passion with his adversary, he exposes himself by acting out of character; because this is a trial of art and not of passion.

The reason why people are soon offended, is only this, that they set too high a value upon themselves; a slight reflection can never be a
great

great offence, but when it is offered to a great person; and if a man is such in his own opinion, he will measure an offence, as he measures himself, far beyond its value.

If we consult our religion upon this subject, it teaches us, that no man is to value himself for any qualifications of mind or body; that he has numberless sins for which he ought to humble himself daily in the sight of God; and that it is his duty to think all others better than himself. If God humbled himself to exalt us, true greatness must consist in abasing ourselves, and giving honour to our company. What we call complaisance, gentility, or good breeding, affects to do this; and is the imitation of a most excellent virtue. If we obtain the good opinion of men by the shadow of a virtue, the reality will entitle us to the praise of God, which is the only true and lasting honour.

LETTER XVIII.

ON TRUE AND FALSE HONOUR.

YOU wonder I should speak against honour, when it is the principle upon which every gentleman ought to act. I grant it; but there are two sorts of honour; the one genuine, the other spurious; the one is the honour of wise men, the other of fools. Honour, in its best sense, is the regard which a virtuous man hath to the preservation of his character: it is, properly speaking, the modesty of the mind, or moral modesty, which is shocked with the imputation of an unworthy action. But then you will observe, that the person who pretends to be a man of honour, must first be well informed concerning the nature of good and evil; without which he may be shocked at any appearance of goodness in himself, and glory in his shame; which is a very common case. False honour may always be distinguished by these two marks; first, that it is a very irritable principle; and secondly, that it makes the opinion or fashion of the world the only rule of its conduct.

The honour which preserves a man is good; the honour which inflames him is bad; and if he has no rule, but the custom of his company, whereby to judge of good and evil, his company may be very bad, and very much mistaken, and then he will be led into great absurdities, and act more like a madman than a gentleman. According to this idea of honour, a man hates what his company hates; and thus it happens, that we find a sort of honour among thieves and pick-pockets, who, like other societies, are a rule to one another.

Without these necessary distinctions, that sense of honour, which you take to be the security of your character, will endanger the loss of it; because you will be tempted either to mean or rash actions, for fear of losing the esteem of those whose judgment is of no value.

Suppose a man, whose birth and fortune put him amongst gentlemen, is a scandalous and notorious liar. When such a person is charged with his fault before company, he ought to confess and repent of it, by all the laws of conscience, virtue, and religion. But what saith honour? It bids him persist in the denial of his guilt, and murder his accuser, if it is in his power; when the voice of reason and

justice would have thanked him for the admonition.

First, a man tells a lie, to defame the character of another; then he tells a second by denying the first; then he fights in defence of his denial: and the vulgar notion of honour not only acquits him, but obliges him to it. Between this honour and the frantic fury of actual madness; there is no difference but in the name: if there is any difference, it is only this, that honour acts deliberately upon principle, and madness raves by accident and misfortune. The devil would be better pleased if the world were full of such honour; but God and all good men must detest it, as one of the greatest plagues that ever prevailed upon earth.

LETTER XIX.

ON LITERARY COMPOSITION.

COMPOSITION is not only a difficult task, but is indeed a miserable drudgery, when you have neither rules to direct you, nor matter to work upon; which is the case with many poor boys, who are obliged to squeeze out of their brains an exercise against the time appointed.

To store the mind with good matter, you must accustom yourself to the reading of good authors, such as historians, poets, orators, philosophers, and controversialists; the last are particularly to be studied for the well managing of an argument. The political and theological controversialists are best; but they seldom fall in the way of the younger sort of readers.

When you are to write upon any subject, the best way of entering upon it, is to set down what your own mind furnishes, and say all you can, before you descend to consult books and read upon it: for if you apply to books before you have laid your plan, your
own

own thoughts will be dissipated, and you will dwindle from a composer to a transcriber.

In thinking upon a subject, you are to consider, that every proposition is an answer to some question : so that if you can answer all the questions that can be put to you concerning it, you have a thorough understanding of it : and in order to compose, you have nothing to do but to ask yourself those questions ; by which you will raise from your mind the latent matter, and having once got it, you may dispose of it and put it into form afterwards.

Suppose the discovery of America by Columbus were proposed ; you might put these questions upon it : How came he to think of such an expedition ? What evidence had he to proceed upon ? Did the ancients believe any thing that might lead him to such a discovery ? What steps did he take in the affair ? How was his opinion received ? What happened to him in the attempt ? How did it succeed ? How was he rewarded afterwards ? What were the consequences of this discovery to the old world, and what farther consequences may still be expected ? When you have given a circumstantial answer to all these questions, you will have composed a methodical history of the discovery of America.

By

By this way of asking questions, a subject is drawn out, so that you may view it in all its parts, and treat of it with little difficulty, provided you have acquired a competent knowledge of it by reading or discoursing about it in time past: if not, *ex nihilo nil fit*; where no water is in the well, you may pump for ever without effect.

Subjects are either single or compounded; in other words, they are either simple or complex. A single subject consists of one notion or idea, which is to be pursued in all its branches. A compound subject is a proposition, in which some one thing is affirmed of another. These two are to be treated after different methods.

If your subject is simple, you may examine it under all the following heads, which are called *common places*: as, 1st, Its relation to the senses, affections, understandings, interests, and expressions of men. 2d, Its several kinds; which are to be described and distinguished. 3d, Its causes, or principles. 4th, The effects produced by it, with the ends of good or evil which it does or should aim at. 5th, Its relation to place; which comprehends the state of it in different places, or the places which have been distinguished by it. 6th,
Its

Its relation to time ; which will include the different state of your subject in different ages.

Thus, for example ; suppose the subject to be treated of is *war*. 1st. It is the scourge of God upon the corruptions of mankind ; and being so reputed is never to be undertaken wantonly and unadvisedly : but as things now are, it is in many cases unavoidable ; so that every nation should be prepared by having their youth trained to arms and to all manly exercises, avoiding luxury and effeminacy, by which every nation is weakened and rendered insufficient for its own defence.

2d. There are several kinds of war ; offensive, and defensive ; a land war and a naval war ; an invasion of one's own country by a foreign enemy ; but the worst of all is a civil war, in which the people turn their arms against one another, and so make themselves a prey to foreign enemies.

3d. The causes of war are the encroachments and insults of some neighbouring kingdom ; a want of due authority and subordination at home ; the oppression of one part of a nation by another part ; improper concessions, which encourage insolence ; treaties ill advised or not sufficiently explicit, and a want
of

of good faith and honour in observing them.

4th. The end to be obtained by every war is peace, which is often never to be obtained by lighter methods. But too frequently the ambition of princes tempts them to make war for the vanity of conquest, or to extend their dominions, or to take revenge upon an old enemy that has unfortunately given some advantage. In some cases an invasion has the good effect of rousing a nation sunk in pleasure and dissipation ; it brings them to their senses, and restores them by proper exercise to a military state.

5th. Its relation to place will give occasion to recount the most memorable wars that have been carried on in different parts of the world, and the places that have been rendered famous in history by battles, and sieges, and victories; such as the wars of Cæsar in Gaul; the battles of Cannæ and Pharsalia; the sacking of Rome by Brennus; the victory of the Christians over the Turks at Lepanto; the conquest of Mexico, and the West Indies, &c.

6th. Its relation to time will bring in the changes that have taken place in the art of war the different modes of fighting when the Macedonian phalanx and Roman legion were

were thought impregnable, from the present way of determining a battle by *fire-arms* and heavy artillery, which have made defensive armour useless. The difference also may be shewn, so far as it is understood, between the Roman galleys and a British man of war.

Thus you see, that, by pursuing one simple idea under the several common places above mentioned, we are led through the whole subject, and may soon throw together so many hints, that it would require a folio volume to handle them all distinctly. But here let me admonish you, that it requires more skill, and learning, and judgment to contract a subject than to expand it; and he is the best composer who knows how to prune away all superfluous matter.

If your subject is compound, or made up of more notions than one, it forms a *proposition*, in which some one thing is predicated (as the logicians speak) of another; as, *war is evil; old wine is better than new; old friends are better than new; old music is better than new; old divinity is better than new;* and such like. Here you have a matter *proposed*, which it is your business to *prove* and *illustrate*. In this case, your best method, is,

1st, To

1st, To open and explain the sense of your proposition, and distinguish your subjects, if necessary, from other subjects allied to it.

2d, To give a reason or two, to prove the truth of the proposition.

3d, To confirm your reasons by some observation on men and manners, some proverbial sentence expressing the public judgment of mankind upon the case, or some sentiment from an author of established reputation.

4th, To illustrate your subject with a simile, which is no other than some parallel case in nature; and this you are to apply to the different parts of your subject, if it is so apposite as to admit of such an accommodation.

5th, To add an example either from ancient or modern history, or from your own experience.

6th, Then, lastly, you are to sum up your matter, and shew the practical use of it; concluding with some pertinent exhortation.

This is the easiest way of treating a subject, and the most effectual. When I was taught to make a theme at school, we had a model
of

of a theme of this construction composed by Mr. Dryden, which was the pattern we were obliged to follow; and I wish I could give you a copy of it. *Method* is the *light* of a subject, and *expression* is the *life* of it; and, in my judgment, an *immethodical* piece is worse than an *ill-written* one. The art is, to use method as builders do a scaffold, which is to be taken away when the work is finished; or, as good workmen, who conceal the *joints* in their work, so that it may look smooth and pleasant to the eye, as if it were all made of one piece.

Cicero, in his Orations, speaking generally as a lawyer, pleads for the lawfulness of some fact, or against its unlawfulness. He begins with preparing his hearers for the subject; either winning their attention by a modest approach, or shewing them how they are interested in what he has to propose to them.

In the next place, he proceeds to state the case, and lays the facts before them, with all their circumstances; or such at least as make for his purpose. This is called the *narration*.

Then he descends to *reason* upon the case; either justifying his client, or refuting the arguments

guments on the other side. The justification and the refutation ~~generally~~ generally make two separate articles. If his speech is of the accusatory kind, his method is still the same, *mutatis mutandis*.

After all, he sums up the merit in a conclusion, which is called *peroratio*, because it reviews the several parts of the whole oration, and presses the audience with the force of the evidence, that their judgment may go with his side of the question.

Many sermons in the English language are some of the finest orations in the world. They are of different sorts; some are *moral*, some *controversial*, and some *expository*: the latter are of more general use, because they take in the two other divisions of moral and controversial, as occasion requires.

Under the first head of a discourse, the subject is opened with some general observations, and distinguished.

Under the second, it is explained and illustrated.

Under the third, the uses are shewn, and the inferences deduced, as they follow naturally from the most interesting parts of the exposition.

A sermon written after this, or some like method, will be clearly understood and easily remembered. Besides, when a thought stands in its right place, it has ten times more force than when it is improperly connected. Compositions are like machines, where one part depends upon another; if any part gets out of place, the motion is disordered, and the whole is of less effect. A rhapsody of miscellaneous thoughts, huddled together in the way of an unconnected essay, with no particular relation to the text, either makes no impression at the time when it is delivered, or leaves no instruction behind it. Not every musician, who can make a noise, and shew slight of hand upon an instrument, is fit for a composer of music; neither is every man who can *think* with freedom able to *write* with good effect.

The three different sorts of composition in prose, are the narration, the epistle, and the speech. Narration should consist of long and clear periods, descriptive of facts, with reflections sparingly intermixt. The epistle is distinguished by short sentences and an easy unaffected manner. Method is here of no great value. Speeches are different from both, consisting of reasonings, apologies,

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gies, defences, accusations, refutations, and such like, enforced and ornamented as much as may be with the figures of rhetoric properly introduced : of which I shall endeavour to give you an explanation at some other opportunity.

LETTER XX.

TO A YOUNG GENTLEMAN GOING INTO THE
ARMY.

WHAT figure can you make in any state of life, unless you adopt some certain rules for the regulation of your conduct? Wisdom lives by rule, and folly lives by chance; and this is the chief difference there is betwixt them. Such rules, therefore, as may be useful to you in the profession you are now going to take upon you, I shall give you freely, so far as they are known to me: the success must depend upon your own attention.

Do not imagine then, that because you are going to put on a sword, you may therefore throw aside your books. The army, I know, differs very much from the university, and has many gentlemen, who think they have no great occasion for learning: but be assured of this, that the learned will have the advantage of the ignorant in all the departments of public life. There are times and seasons, when they who know less, be their fortune and station what it will, must come to those who know more;
and

and natural abilities, be they never so great, will always do better with information than without it. I would therefore advise you by all means to keep up your Greek, Latin, and French, and be adding as much as possible to your stock of philosophy and history; the uses of which are too extensive for me to enlarge upon. Some of the best scholars have been the best soldiers; as you know from the examples of Xenophon and Julius Cæsar. I gave an instance of General Wolfe's literature, and the advantage he derived from it, in another letter. You have read Cæsar's *Commentaries* familiarly as a school-boy; consider them again as a soldier: and if you have French enough, as I hope you have, you will find the French Polybius, with Folard's *Commentaries*, an excellent work for teaching the art of war. But the best elementary treatise is that of *Vegitius*, whose *Military Institutions* comprehend the discipline of the Roman armies and the œconomy of their generals. His work is addressed to the emperor *Valentinian*; but his matter is collected from more ancient writers. It has been very well translated of late years into English. I wish every young officer in the army were as fond of this book, and as well acquainted with it, as I am.

nature, but only by a sense of duty. When a man seems to think of himself more than of his business, his authority either loses ground or becomes odious. All this may be attended to by an officer, without incurring the suspicion of meanness or weakness: it will, on the contrary, demonstrate a firmness of mind, and shew that he is fit to command others who can thus command himself.

Drunkenness is a vice so much below a gentleman, that I hope you will want but little advice on that head. Every school-boy that makes a theme will be able to tell you why soldiers ought to be sober. He that is in liquor has lost his strength, and will easily be worsted by an antagonist of inferior ability. When drink takes away reason, a man is off his guard, and becomes a traitor against himself: he is like one who has permitted the enemy to shoot his centinel. History will inform you how armies have fallen a prey when they were besotted with liquor; and there have been instances, when a subtle enemy has drawn an army into their own ruin by some stratagem for intoxicating them; as we kill vermin by baiting a trap.

In your dress, be neither slovenly nor fanciful. Slovenliness in the person generally denotes

notes some defect in the mind and understanding: and as to foppishness, it is a sad mistake, when he who should be a soldier, forgets that he is a man.

With regard to your behaviour in company, (which will now be of a new sort) the best general rule I can give, and which I would advise you to carry with you every where, is, not to talk too much nor too fast: for the one will be apt to make you troublesome, and the other may bring you into danger: a youth of too many words will let his tongue outrun his wit; and when he pushes on too hastily, he will fall into some embarrassment with his company, where he may neither know how to proceed with safety, nor retreat with dignity. Recommend yourself, if you possibly can, to some old respectable officer of your corps, who may admonish you with the freedom of a friend and the authority of a father, if you should be guilty of any little mistakes at first, from accidental levity or inexperience. Here my subject brings the practice of duelling into sight, a practice too horrible to be reformed by the pen. No Roman ever thought of this foolish expedient for determining a private dispute: they made it a principle to reserve their swords, to be turned against the enemies of their country; and

and you have a pleasant example of this in the story of Pulsio and Varenus, two of Caesar's centurions in Gaul, who had always been quarrelling, and yet never dreamed of drawing their swords upon one another. They leaped from the ramparts, to shew which was the best man in a dispute with a croud of enemies; and so it happened, that they both retreated with equal honour; each having had the opportunity of saving the other's life. The practice of aiming at the life of a fellow-soldier for an insignificant affront, arose from the savage custom of *trial by battle*, which the law anciently allowed, though wise and good men always detested and remonstrated against it as a disgrace to a Christian country. Till the authority of government shall effectually interpose, it is as vain to think of writing against duels, as it would be to throw an ink-bottle at a water-spout, which can be dispersed only by the shock of a cannon. To you in particular I shall observe, that though your father might be ready to resign you in the way of your duty, and for the good of your country; it would probably break his heart if you were to fall in a private dispute: and if you should ever be the unhappy instrument of sending some thoughtless companion out of life, it might break your own heart.

Upon

Upon the whole, there is certainly nothing like a proper mixture of religion in a military character, to keep a man within the lines of prudence and safety. And soldiers may have religion as well as other men ; why else did the providence of God select Cornelius the centurion as the first gentile convert to the gospel ? Devotion never appears with more dignity, than in a person whose profession places him above the imputation of a superstitious fear. I was never more pleased with any spectacle that occurred to me abroad, than when I saw many venerable grey-headed soldiers, the relics of battles and sieges, in the great hospital of the invalids at Paris, dispersed about different quarters of their chapel, and all engaged in their own private devotions at a common hour of the day. If it were required to add the greatest possible dignity to a soldier already qualified in other respects, I would put this motto upon him, "*Je crains Dieu, et je n'ai point d'autre crainte,*" *I fear God, and I have no other fear.*

LETTER XXI,

ON THE PRACTICE OF DEVOTION,

THOUGH I take this serious subject, I shall write neither a sermon nor a lecture to you. Your own experience will bear witness to the truth of a fact which has often surprised and confounded me. Nothing demonstrates an inborn depravity in human nature so much as that dread which most young people are under lest they should be thought to say their prayers, or, what would be worst of all, discovered in the act; though prayer to God is a duty as honourable in itself as it is necessary to man. Gratitude demands that we should daily return something to the Power from whom we receive all things, as life, health, strength, reason, and the capacity of enjoyment; and gratitude is a virtue which all men honour. Prudence requires that we should keep up an interest with Him from whom we expect every thing in the time that is to come; and prudence is commendable in all. It is an honour to man that he is permitted, much more that he is invited, to
address

address himself to his Maker. We are all desirous of being seen in the company of our betters, and speaking to them ; and as God is the source of all perfection, infinite in goodness as well as greatness, where can be the harm in having it known that we are sometimes alone in his company ? Every passion of the heart, and every power of the understanding, hope, fear, love, gratitude, admiration, reason, memory, judgment, all call upon us to keep up this intercourse ; and yet we are ashamed of it !

I would dissect this shame if I could, and discover the causes of the distemper ; but it is easier to say what it is not, than what it is. It cannot proceed from ignorance ; for there is scarcely one boy in a hundred, of fifteen years of age, who does not already know nearly as much as I have here been telling him. It cannot proceed from modesty or bashfulness ; because the same boy who is ashamed to say his prayers before one companion, will have the boldness to swear and talk nonsense before twenty. If it should be pleaded, that the appearance of hypocrisy is avoided, then it is to be feared the duty would be practised in hypocrisy : and what an opinion must he have of his own character, who has reason to think

think that the act of prayer in him must be taken for an act of dissimulation? If he thinks he is not good enough to pray to God to make him better, he must then suppose himself to be past grace, and given over to a reprobate mind, which is a dreadful prospect.

Whatever the general reason of it may be, the fact is as I say. When the eye of one boy is upon another, it has a fascinating power, like that of a rattle-snake, to deter him from the practice of devotion: and few indeed have resolution enough to assert their right of approaching their Maker, and shewing that they were born of Christian parents. And what is this fiery trial that is so terrifying? What is it but the sneer of an idle companion, of no more force nor authority than the squalling of an infant? Yet such is the servility of the human mind, on some occasions, that the apprehension of this has more weight than all the terrors our religion has suggested to us; that is, than all the threatenings of provoked Omnipotence. If nature in youth were as it should be, it would be actuated on all occasions, especially on this the greatest of all, by a principle of generosity; and then one boy would encourage another to the practice of that duty, without which he can never expect

to succeed in this world or the other. I knew one young gentleman who had given his worthy father a promise, that he would never upon any consideration, omit to read over some one chapter of the Bible before he went to bed: and I have reason to think he kept his word faithfully, without failing in several years, though the hour might be sometimes a little unseasonable. He is now risen to be one of the first characters in the state; and has done service to his country in almost every department of it.

In turning this matter over a little farther in my thoughts, it occurs to me, that none of the passions have so quick a feeling, and will bear touching so little, as pride; and that pride is always applied to, for the exciting of those vain terrors which get the better of devotion. "Why," says one, "you won't do so? They'll laugh at you." The power of this shallow artifice over the mind is inexpressible. The courage is blasted; and even common sense is put to flight: for what becomes of his wit, who hazards the loss of all things, and chuses to be really dishonourable, lest he should be apparently ridiculous?

From the whole case this reflexion arises, that no man can be a Christian, and perform his duty to God, until he can bear to be laughed at.

This

This is the first victory the mind is to obtain over the world: and till it is obtained, no good can possibly be done. Yet in some natures the struggle will be very sharp; and I make no doubt but that there are many young gentlemen in the army, to whom it would be less trouble to face a cannon, than to stand the effect of a grin from a silly companion on a principle of devotion.

A popular preacher began his discourse with observing, that "Prayer is a natural duty;" and thus far the observation might be true, that the duty of prayer may be inferred and enforced on the principles of what we call natural reason: but whether the practice is natural to man, let any person judge when he has weighed the following fact, which was well remarked by the author of the *Adventurer*, that beggars in the middle of the winter will sit freezing upon the stone steps at a church-door all the time of divine service, rather than take shelter within it on the disagreeable condition of joining in the devotions of the place. If he has an opportunity, let him also mark the behaviour of the boys of a public school, when they are altogether at the church; and then let him determine whether prayer, in a practical sense, is a *natural duty*.

LETTER XXII.

ON PARTIES.

YOU hear much of parties, and you complain that you can learn very little about their principles, though they have so much to say against one another. The pretensions of different parties are frequently brought into question in a great assembly, where you may possibly have a personal concern hereafter in the business of your country; and therefore you are certainly right in desiring to understand what they are. Some, you say, are called whigs, some tories; some affect to be neutral, declaring against all parties, and saying, that men differ with one another only about words and names. Some say, whigs out of place are tories; and tories in place are whigs: which is to say, that there is no principle amongst us but that of self-interest; and thus you are left in total darkness as to the proper differences in opinion by which parties are guided.

The terms *whig* and *tory* are nick-names, with which the two parties of republicans and

loyalists pelted one another, with great animosity, in the reign of *Charles* the Second: and are scarcely worth an explanation. To cut the matter as short as I can, and give you a general idea of their different views in a short compass, I must tell you, that these two parties take different sides in the great question concerning the *origin of civil government*. Some say, government is of God; by which it is meant, that his authority, in a certain sense, must take place in civil society, for its order and support; as his power prevails in the constitution of nature: and they say, there are difficulties in the subject, which can never be got over on any other supposition. Others say, that government is a human institution, and that all the power by which governors act is derived from those who are governed; as if you should say, that the captain of the ship has his commission from the crew.

They who espouse this latter opinion, have endeavoured to clear the way to it by laying down four other very extraordinary propositions; which are these following.

First, that there was a time when there was no society amongst men, but they wandered about in a state of savage equality, as companions

nions to the beasts ; such as the poet describes them :

*Cum prorepserunt primis animalia terris
Mutum et turpe pecus——*

Hor. Sat. i. 3.

Secondly, that by some one wiser than the rest they were collected by degrees into society, and began to form a political body.

Thirdly, that when men could not be kept to their duty, they began to enact laws to keep them in order.

Fourthly, that when it was found by experience, that laws might be evaded by offences committed without witnesses, they endeavoured to work a persuasion in men's minds, that there was an invisible being, who could see into men's hearts, and would punish offences in another life ; and thus the exigences of society would lead naturally to the *invention* of religion.

-Not one of these propositions can be proved by any evidence of reason or history. As to the first of them, if ever there was a time when men were savage, those men were in a state of degeneracy, and had *lost* the benefits of society.

As to the second, men were not originally collected into society, because they are in it by nature; inasmuch as all larger societies must have subsisted at first in single families, which would increase naturally into more extensive communities. To prevent that state of equality which is merely ideal, and never existed any where upon earth, a man and his wife, who are the rudiments of all larger society, were brought together with unequal powers; the wife being the weaker by nature, and subject to the husband; and the children, who follow the condition of the mother, are subject to the same authority. A learned and useful author, with whom you are acquainted, to avoid the force of this argument, is driven to the necessity of supposing that the wife hath an authority over the husband as the husband hath over the wife: but the contrary is self-evident; and therefore government arises of course from the condition of human nature; it is a necessary consequence of that natural law by which mankind is multiplied. The father of the family is the natural ruler of it; and none can be so absurd as to suppose, that the father derives his power from the children who are begotten of him: *that*
power

power is the gift of his Maker, and follows by necessity from the order of nature.

You will find a great advantage, and avoid infinite confusion, by thus considering government in its actual rudiments. For all great things are best understood by considering them under their smallest forms—*maxima e minimis*: and till you can find some way of reducing complicated cases to simple ideas, you will scarcely be able to understand any thing clearly.

As to the third proposition, that laws were prior to religion, it is contrary to reason, and to all positive testimony. It is contrary to reason, because the obligation of religion is greater than that of law, extending to all cases, as well secret as open. It therefore supersedes the use of laws, which are made only *for the ungodly*; for people who either have no religion, or wilfully transgress what they have. Religion therefore is prior, as the more compendious and powerful obligation.

The proposition is also contrary to positive testimony; because even heathens allow that religion was before law. We read of religion, and of religious institutions, in Homer; and that kings have their power, honour, and support from God: but we read of no laws

then in being: the term is not used in *Homer's* writings. The words of *Justin* are remarkable—*Populus nullis legibus tenebatur: arbitria principum pro legibus erant**; and I look upon this fact as a collateral proof, that all government subsisted at first in families, and increased from domestic into national: for who but a father can want no more law than that of natural affection for the government of his household and descendants? And what subjects but children either would or could submit by choice to be governed by the will of another? So far as laws look upwards, they were made first in popular states, to bind those governors who had no natural affection for those who were subject to them. People who think they have nothing to expect either from the principles or the affections of their rulers, will be upon their defence, and bind them as fast as they can: though mutual suspicion is productive of evils too many to be enumerated. You may have a view of them, if you read a discourse by *Swift* (one of the best he ever wrote) on the *contests and dissensions in Athens and Rome*: it will shew you what is meant by a *ballance of power*—that the

* Justin, lib. i. cap. 1.

many

many may be *tyrants* as well as a single person—how mercenary orators have inflamed the people to their own ruin—how popular jealousies and tumults have led naturally to arbitrary power, &c.

Then, fourthly, that religion arose from the exigencies of society, and was a political invention, brought in aid to the inefficacy of laws, it is the falsest of all. For the proof of a God was in the works of the creation, prior to all law, and therefore could never arise from political necessity. Even to this day we find a sense of religion, such as it is, and some regard to the obligations of it, in those nations who have neither laws nor writing amongst them.

This system of policy, to which some great names have given a sanction, is wrong in every step of its reasoning. And here I must observe besides, that there is a case of capital consideration, for which it has no provision. Every government must exercise a power of life and death; a power which no government can derive from human authority, because no man has a power over his own life, and cannot be said to give to another what he hath not in himself. So that this power can be derived only from God; who being the

author of man's life, has a right to dispose of it,

An author, who belongs to the class of the *Nouveaux Philosophes*, endeavours to solve this difficulty on his own principles, in an *Essay on Crimes and Punishments*. He seems well inclined to give to every man the disposal of his own life, by his calling self-murder a *voluntary migration*, as when a man leaves his parish, or goes off as a member of some new colony. But if this should be insufficient, he argues farther, that although the power of life and death is not in any individual taken separately, yet the aggregate body may have it when they are all taken together ; which in effect is the same as to argue, that though one cypher has no value, a great many cyphers together will make a sum.

You will find this power of the multitude a notion big with absurdity, and which can never be reduced to practice, because it implies a contradiction. You must suppose that the whole aggregate of the people are unanimous, who never yet united in any one act since the beginning of the world. If they are divided, then their power is the power of the people over the people ; it is the power of Peter over John, and of John over Peter ;
and

and can never be settled, till one of them has either destroyed the other, or deprived him of his liberty.

Thus I have sketched out for you the ground of dispute between the two parties who have made most noise in the kingdom. I shall neither trace the effects of their different principles, nor give you any reflections upon their characters, as that would carry me out too far, and be an invidious undertaking. So far as we have now gone, it is the part of every good subject to go, who has capacity and opportunity. It happens that the *origin of civil government* is a subject which of late has been incomparably treated in a learned and elegant discourse by my excellent friend Dr. *Horne*, president of *Magdalen College in Oxford* * (now dean of *Canterbury*), to which I must refer you for farther information. There you will find every thing that learning and moderation can pertinently introduce, or at least, that need be said, for the settling of the question. It will give you satisfaction in point of argument ; and the composition, while it instructs you in your duty, will improve your English.

* See Discourses on several Subjects and Occasions, vol. ii, disc. 12.

LETTER XXIII.

ON THE CHARACTER OF VOLTAIRE.

IF a wicked writer is not a witty one, he will do but little mischief; for poison is never swallowed, as such, but in a fit of despair. Wit may conspire with truth to give us pleasure; as wholesome wine may be brought to table in the richest vessel: but wit, when possessed by men of bad principles, recommends falsehood, as poison is offered to us in a gilded cup:

— *Nulla aconita bibuntur*

*Fictilibus. Tunc illa time, cum pocula sumes
Gemmata, et lato setinum ardebit in auro.*

Juv. Sat. 10.

Truth in literature is the same thing with honesty in common life. You may admire an ingenious man; but you would wish always to be concerned with an honest one: indeed no man can be safe in any other company. If a great genius is dishonest, his ingenuity only renders him the more dangerous: and it is to no purpose to tell us that he is a man
4 of

of parts ; because none but a man of parts can corrupt the public with much success. No sharper, properly so called, can possibly be a fool. He that lives by his wits, must have some wits to live by : and every sharper, in proportion as he is more artful and insinuating in company, is so much the worse man. We should think it a very senseless apology for a highwayman or a cheat, to say that he is a man of genius. His talents may recommend him to rogues like himself ; and they will set him at their head for his accomplishments : but his eminence in his profession will be no recommendation with honest people ; who if they fall into his company, have nothing to do but to look to their pockets.

In this light I have been used to consider the celebrated Mr. Voltaire. I am pleased with a man of wit ; and I admire a scholar, wherever I find him : but, at the same time, I abhor a cheat : and if he that robs a man of his money, and hinders the success of his neighbours, is detestable in society ; he that would rob us of the truth, or render us unfit to receive it, is a worse character. If it is his first wish to deprive us of that truth which relates to our interests in another life ; then
he

he differs from an evil spirit in nothing but the inferiority of his abilities.

If Mr. Voltaire should be recommended to you by any of his friends and admirers ; or any of his seducing publications should fall in your way (which some Englishmen have been very forward to translate), it is proper you should know what you are to expect, that you may be prepared against the ill effects of them ; and possibly you may have some opportunity of rescuing others from the snares of his sophistry.

I lately met with two volumes of a work in French, intituled *Les Erreurs de Voltaire*. They are written by the Abbé Nonnette, a moderate and candid writer, whose remarks have gone through many editions at Paris ; and I wish they were translated into English. In a preliminary discourse to the work, he has drawn the literary character of Voltaire with great calmness and judgment ; allowing him all the merit he could justly claim, and distinguishing properly between his excellencies and his errors. From this preliminary discourse I shall give you a pretty large extract in another letter.

LETTER XXIV.

ON THE SAME.

THOUGH I could indulge myself with a quire of criticism on Mr. Voltaire, I rather chuse to give you something at present in the more humble character of a translator; and if it does not run off so smoothly as an original composition might do, that you must excuse. We take, or seem to take, the sentiments of another with more impartiality than we advance our own; and in the present case, I apprehend you will suffer nothing by the exchange.

“ Perhaps it would be difficult,” says the Abbé Nonnette, “ to find, in any age, a man of such great abilities and extensive knowlege as Mr. Voltaire. I think therè never was his parallel. He was ignorant of no kind of literature: he wrote upon every thing: and though he may have fallen short of perfection in some of his productions, yet there is a variety of fancy which always discovers a superiority of genius. At the time of life when other young men are obliged to receive lectures from those who are wiser than themselves,

selves, he published those poetical essays which soon made him known all over France. From the pieces he wrote for the theatre, it was the general opinion, that under the reign of Lewis XV. there was no occasion to lament the loss of those great writers, Corneille and Racine, whose productions had done so much honour to the reign of Lewis XIV.

“ His works are distinguished by that brilliancy of wit, that fire and elegance of expression, which is not to be acquired by the most intense application: it is the effort of genius, and the gift of nature. After a few years, when his judgment was more mature, he ventured upon philosophy, and treated of it as if he had been nothing but a philosopher; while his poetry would have tempted one to believe he had studied nothing but poetry all his life. But his thoughts were not confined to these: he studied history and criticism; and made observations on the manners and principles of mankind. He attempted every thing, and his genius carried him through; and notwithstanding numberless small errors, one may every-where trace the genius of Voltaire.

“ A knowledge of books, too extensive to have been properly digested, with an indefatigable

tigable ardour of mind, and an extraordinary memory, emboldened him to write on all kinds of subjects. A descriptive imagination gave that force to his style, which made ample amends for the want of some lesser graces. The energy of his expressions, his striking contrasts, and the variety of objects he brings together to set off one another, surprise and engage his readers, even while they disbelieve what they are reading. This is what we are authorised to say of Mr. Voltaire's style.

“ For all these talents united, he was regarded as the prodigy of the age in which he lived. He might have been the idol of it; but the frequent abuse of his talents, his extravagant assertions, with that superior tone and dictatorial carriage which he always affected over those who cultivated the sciences and belles lettres, raised him more enemies, censurers, and rivals, than ever he had admirers.

“ The human mind has powers with which it can raise itself to the most sublime speculations: but then there are rules to which it must be subservient, and boundaries to which it ought to confine itself. Some wits are equally bold and happy in their attempts; while

while others are absolutely rash and inconsiderate. It was Mr. Voltaire's misfortune to be too ambitious of exalting himself to the top of every thing, though with the neglect of those good rules and necessary regulations. A judicious reader will therefore immediately discover that the author has no fixed principles; that he has no sound logic; that he is often without true learning; always without discretion and a proper respect to things of the last importance. He will see through all those lively sallies of wit, those bold reflections, and that varnish which is so artfully spread over all his writings. These are ornaments which may dazzle and surprise light and superficial understandings incapable of reflection; but will make very little impression on those who are able to look farther and judge properly.

“ Mr. Voltaire is always most extravagant when religion comes in his way; and to this great object we shall confine ourselves. Religion is that alliance and society which subsists between God and man; a society which brings with it the greatest advantages to mankind, and lays them under the highest obligations: a man truly wise and reasonable finds nothing upon this earth so worthy of his love
and

and veneration. Here all false principles and rash assertions are infinitely dangerous; and they are more particularly so, when they are presented in a form which flatters the pride of the human understanding; when they seem to be the offspring of truth, reason, and even wisdom itself. It is a matter of great concern to detect the falsehood of such principles, and to trace the consequences which follow them; consequences, which at best are ridiculous, and sometimes exceedingly shocking: and, lastly, to learn how to distinguish, in such serious subjects, between truth itself, and that which has only the appearance of it.

“ There is scarcely any one piece of Mr. Voltaire in which he has not meddled with religion; and not one in which he has treated it with any respect. He has spoke of it as a poet, an historian, and a philosopher; never as a Christian. Some profane liberties are taken in most of his poetical pieces. His General History is nothing but a satire, in which the bitterness of calumny most commonly takes the place of truth: and in his Philosophical Miscellanies, where he is more of a sceptic than Bayle, he opposes all true principles, and pleads in defence of all errors.

“ Yet I must own he never makes a direct attack upon the truth of Christianity: his method is rather to employ all the force of his wit in support of those errors which Christianity condemns. With him, the philosophers who are called Materialists are a sort of men void of all prejudices, who only wish to conduct themselves according to the light of nature. He brings in their arguments; weighs their reasons; admires the force of them; and pronounces them to be unanswerable. Then he gives a pompous list of those famous philosophers who have been Materialists; puts in some of the Fathers of the church amongst them; and there he leaves his reader.

“ All reasonable men must reckon the doctrine of fatality or destiny amongst the worst reveries of philosophy. A blind fate, which draws after it all human events; which leaves nothing to the wisdom and prudence of man; and with which all created beings are but as the springs of a machine; such a sort of destiny is a contemptible absurdity, as inconsistent with reason as with religion. It is impossible that Mr. Voltaire could believe such an absurdity as this, which could only take possession of a stupid Hottentot or blind Mussulman. This, however, is the subject of most
of

of the allegorical pieces in his Miscellanies, and of those reflections which occur so frequently in his General History. A wise man must despise them ; a weak man may be ensnared by them ; and here the libertine finds an authority for all his extravagances.

“ But most dangerous of all, because it is best calculated to seduce people, is his way of treating religious worship, the exercises of piety, the government of the church, and the institution of its ministry. Here he employs all his wit and satire, his grave arguments and his solemn declamations, to inspire contempt and aversion for every thing of this kind. All that has been written against the Christian or the catholic religion by libertines, and those modern authors who give themselves the pompous name of philosophers, this he industriously quotes ; endeavouring to make the wit more pointed, and the ridicule more outrageous. All those who are devoted to religion, or engaged in the service of it, appear to him as a set of useless mortals, who are either insignificant or vicious. If they have merit, talents, or virtues ; if they have done, or now do, any service to the public ; he robs them of it all, and conceals it in every picture he has drawn of their characters. But he

takes special care that the world shall be perfectly acquainted with all their passions, vices, and follies, by which they have dishonoured themselves and their profession ; these are the only things he dwells upon ; and from hence he takes occasion to pronounce against them all.

“ With Mr. Voltaire, the whole service of religion is nothing but superstition : he expects nothing, he respects nothing. Sometimes he amuses himself with a picturesque description of the ridiculous mortifications of a *Faquir* or a *Dervise* : but the allusion is always plain enough : a reader may perceive at first sight that he has nothing to do but to change the name, and that the raillery is all pointed against devout Christians. Sometimes, under another allusion, as intelligible as the former, he pretends to shew, that nothing but the folly of superstition can offer sacrifices, vows, and prayers to God for the obtaining of what we want. Because the church does not furnish its altars with opera-girls, and those virtuous heroines who tread the stage, and contribute in more ways than one to the amusement of the public, Mr. Voltaire abuses the whole nation as weak, foolish, and superstitious. In a word, nothing was
ever.

ever worse contrived, in his opinion, than the ecclesiastical councils, and nothing can be more unreasonable than submission to any of their determinations. He finds that Pagans were always wiser, in leaving all men at liberty to think as they pleased in matters of religion. Yet in his miscellanies of philosophy and literature, his whole business is to insult religion and all religious people: and his General History was intended for nothing else but to make religion odious: there, with every intemperate sally of licentiousness, and a vain ostentation of a superior taste for philosophy, he empties his quiver against it. The work is a series of calumnies, false accusations, outrageous exaggerations, and artificial concealments, to bring disgrace upon Christianity. Authors, who are either contemptible, or of suspicious characters, if they are but enemies to religion, immediately turn into oracles with Mr. Voltaire. Pagans and Mussulmen are always sure to make their party good against Christians. All that has been invented and propagated by idolatry, heresy, and imposture, against the worshippers of Jesus Christ; all that has been said in defence of tyrants, who were the enemies and persecutors of the church, Mr. Voltaire revives, and reports it as authen-

tic. But whatever he meets with to the advantage of Christians, in authors of established merit and reputation, he either suppresses, or, if he mentions it, it is disguised with such a cloud of criticism, that readers have no chance with him, unless they are aware of his artifices, and well acquainted with the subject before-hand.

“ Actuated, as he is, by this spite against the Christian religion, he gives you long details of historical events; and his representations are always unfaithful. All the commotions, and tumults, and disorders, with which the world has been troubled are laid to the score of Christians; their virtues are travestied into vices; their devotion is all weakness and folly; and their slightest faults are exaggerated into unpardonable crimes.

“ But he does not treat Mahometans and Pagans in this manner; these are not the colours in which they are represented. If ever there have been any real virtues among mankind, any wisdom, any reason, any justice, Mr. Voltaire can find it no where but amongst infidels and idolaters: there we must look for all our great men, our great geniuses, and real heroes. If the Protestants are ever so fortunate as to obtain his good word, this never happens

happens but when he sets them in opposition to the Catholics : and if he is obliged to give some testimony to any of the great men we have had amongst us, he takes care to qualify their virtues with their faults, and throws in something in such a fashion as to unsay what he had seemed to allow.

“ If any person undertakes to give us a knowledge of men, the laws of history require, that he should describe them as they are, by their good qualities and their defects, their vices and their virtues. To shew us only one side of them, is to be an unfaithful historian. Yet this is Mr. Voltaire’s unfair way of writing history : he shews us Christians only by their faults and their vices ; Pagans, Mahometans, and heretics, only by their good qualities and great talents.

“ We must likewise observe, that this indefatigable zeal to worry the Catholic religion, and defame all those that profess and regard it, does by no means prove that he would be inclined to give better quarter to any other religion. His taste is for nothing but total indifference (which we call Latitudinarianism) and universal toleration. According to him, all true philosophy consists in boasting of universal benevolence ; in uttering grand senti-

ments of probity, justice, and honour; and then for all the rest, to set ourselves above all opinions, doctrines, and articles of faith; to believe what we please, or to believe nothing at all.

“ There is no set of men, of whom he gives us so favourable a character, as of these tolerant philosophers; none whom he presents to us under such an amiable and respectable character. He always describes them as men of a milky sweetness, who breathe nothing but peace and gentleness; who neither condemn, nor blame, nor find fault with any body; men, who leave to all others the liberty of thinking as they please; and who desire nothing, but that all men should shew the same reasonable indulgence toward them, as they shew to others. These good gentlemen demand nothing but liberty to *think*; that is to say (for you must understand them right) they only demand a liberty to insult society, and mock at all religion, with impunity; to propagate all manner of blasphemies that are scandalous and injurious to the Christian faith; and to publish the wildest absurdities, in order to corrupt the opinions and morals of Christian people. And all these demands Mr. Voltaire finds to be very just and reasonable, and endeavours

deavours to prove them so in a thousand passages of his writings: especially in his Poem on the Law of Nature, his Discourse on the Soul, and his magnificent Panegyric upon Locke.

“ This boldness, which pays no respect to religion, is under as little restraint in regard to the power and authority of kings. This great philosopher is no more fit to teach men to be good subjects than devout Christians. In his works, few rebellions are spoken of, which he does not either approve or palliate. Those maxims which relate to a natural equality amongst men are so equivocal in themselves, and dangerous to government, that they ought never to be treated of but by men of wisdom and moderation, who can confine themselves within due bounds, and make proper distinctions. Sometimes these maxims are the language of nature and reason; and sometimes they are the cries of popular rage and sedition. Mr. Voltaire treats of them without either precaution or limitation: and there is much more of insidious affectation, than of truth and reason, in all those representations which he so often delights to make of the terrors of despotism, and the advantages of liberty. If justice and humanity are sometimes wanting toward the people in those who govern

govern them : they who are so industrious to infuse fears and suspicions, and to spread seditious opinions among them, will rarely mend the matter ; but serve in the issue to make the people more unhappy than ever. Religion gives us better lessons for this purpose, and much wiser too, than all the boasted maxims of the modern philosophy.

“ When a man assumes the haughty airs of this author, and listens to nothing but the suggestions of his own fancy, he takes upon him to correct those notions which are common to all mankind ; to dispute self-evident principles ; to contradict opinions established on the best authority ; and deny facts which have been incontestably proved. When he sets himself up as a sovereign judge of parts and genius, of all writings and all sciences, of all arts and all learning, he must then be in danger of falling into frequent contradictions and palpable blunders. Many are the rocks on which such a bold adventurer may split ; and it has not been Mr. Voltaire's good fortune to escape them,”

After this, the learned Abbé proceeds to point out some of those instances in which Mr. Voltaire has contradicted himself : of which I shall give you a specimen in another letter.

LETTER

LETTER XXV.

On the same.

I SHALL trouble you no farther with Mr. Voltaire, when I have added an example or two of those frequent contradictions which occur in his writings, that you may have an idea of his peculiar genius for falsification.

“ It is rather wonderful (says our learned Abbé) that with such lively parts, and such a powerful memory, Mr. Voltaire should have fallen into such manifest contradictions.

“ In his General History * he tells us, it never was the principle of the Roman senate or the emperors to persecute any body for the sake of their religion : that the Christian church had its freedom from the beginning ; that it was permitted to extend itself, and was even protected publicly by several of the emperors.

“ But in his History of the Age of Lewis XIV. † he says, this same Christian church

* Chap. v.

† *Conc du Calvinisme.*

resisted the authority of the emperors from the beginning, and in defiance of all their edicts, held its private assemblies in grottos and caves of the earth, till Constantine drew it up from its habitation under ground to place it by the side of his throne.

“ In one place he observes *, that human nature is every where the same at the bottom, and that nature has established a general resemblance amongst mankind. But in another place †, that there are nations who have no common resemblance even to their next neighbours, and that probably there are different species of men as of other animals.

“ He affirms ‡ that Michael Servetus §, who was burned alive by order of Calvin at Geneva, denied the eternal Godhead of Jesus Christ : and in the following page he assures us that Servetus did not deny that doctrine.

“ Cromwell, according to Mr. Voltaire §, bathed himself in blood after he had usurped the royal authority ; that he lived under con-

* Hist. Gen. tom. iii. p. 194.

† Ibid. p. 6.

‡ Ibid. tom. iii.

§ Melang. tom. i.

tinual apprehensions; never slept two nights together in the same chamber, for fear of being assassinated; and at length died of a fever occasioned by his anxiety.

“ And this same Cromwell, as Mr. Voltaire says again *, was an observer of the laws, kept the people at quiet, and died with that firmness which he had shewed all his life, leaving behind him the reputation of a great king, which covered the crimes of his usurpation.”

These specimens are sufficient to shew you how Mr. Voltaire has reported things one way or the other, as it served the present argument. When he is to apologize for the cruelties of his heathen friends, Nero is transformed into a nursing-father of the church: but when the primitive Christians are to be blackened, then his heathens are restored to their proper character of persecutors, that the Christians may be represented as rebels against the imperial authority. To exculpate the heathens, he sets the church at liberty, and leaves it to spread itself abroad over the world: but to make the church insignificant, he sends it under ground; as if Constantine had been obliged to look for

* Siècle de Louis XIV. chap. 5.

Christianity, where men look for rabbits, in a hole of the earth.

What I have here given may perhaps raise your curiosity to see more of the learned Abbé's work, and follow that candid writer through the several heads of his undertaking; which in general is judiciously executed, and very entertaining. I hear it is procured with difficulty; and I must own I think it rather a reproach to us, that I am obliged to send you to French writers for satisfaction in this argument. I wish some original work of the kind had appeared in our own language, in which Mr. Voltaire has been made to speak so largely by his English translators.

There is another celebrated work of the same sort with that of the Abbé Nonnotte, called *L'Oracle des Nouveaux Philosophes*, of which he speaks with great approbation, but as pursuing a different line from his own. The *Lettres des Juifs*, I think, have been put into English: but the chief design of them is to shew how grossly Mr. Voltaire has erred in many points of learning. Many curious anecdotes relating to the errors of Mr. Voltaire's life, were sent to the Abbé Nonnotte, but he excused himself from making any use of them; saying, that his temper was not turned to satire;

tire; and that so long as he could confute Mr. Voltaire, he had no occasion to defame him.

The portrait I gave you in my last letter will carry you beyond the person of Mr. Voltaire, and enable you to judge of some others by his example. This arch-deceiver has his followers, who deserve to be exposed to the world nearly as much as he does, having a tincture of his gall, and being well versed in his artifices. The logic of error has its forms, like the logic of the schools, and its rhetoric has its figures, which are adopted in common by inferior practitioners. But if you see through this master of arts, you will be in less danger from the under-graduates of the same profession.

As men are by nature greedy of novelty, and listen with attention to those who have a story to tell them, provided they have a pen that can furnish out an entertaining narrative, Mr. Voltaire had his reasons for preferring history, as the most popular and convenient vehicle of his errors: and he found it answer. This should teach you to be upon your guard against modern writers of history; who, if they have bad principles, will sophisticate the events and characters of history, and turn them to the
same

same purposes as he did, to poison the minds of youth, and inflame them with notions, not more adverse to truth and piety than to the peace and prosperity of the kingdom. If you study history, either for improvement or amusement, let it be your endeavour to select those writers who were good men as well as good historians; but be cautious how you trust yourself to a libertine: he has some ill design upon you, whether he writes from the Lake of Geneva, or from the other side of the Tweed; and it will make no difference to you whether he is called Hume or Voltaire.

History of late times, has been craftily used as a commodious vehicle to infidelity and sedition. I would therefore recommend to every young reader, who is capable of relishing and improving by it, what *Strada*, a very pleasing author, has written upon history in his *Prolusiones Academicæ*, particularly his Second Discourse, which contains a just censure of Tacitus the historian. To this let him take as a supplement, Hunter's *Observations on Tacitus*. Finding this book spoken of with extreme contempt in a virulent publication, entitled *The Confessional*, a factious libel upon the Church of England, I presumed there must be something very good in it, and determined

to inform myself. Accordingly I found it a very excellent and pleasant work, full of learning, spirit, good principles, and sound criticism; so necessary to the present times, that no young person, who reads, or intends to read, history, should be without it; and if it is become scarce, I wish it were reprinted for this good purpose.

LETTER XXVI.

On Private Judgment.

AS you are intended for the church, it will be prudent to arm yourself with such considerations as may serve to keep your judgment clear and undisturbed; that you may be easy in your mind, as well as active and serviceable in your profession. In the course of your reading, some things will probably be thrown in your way to perplex you; and I can assure you, there is nothing more likely to corrupt and weaken your judgment, than some notions which have been circulated concerning judgment itself.

The case would be thought very strange, if a man were to see the worse for studying optics: but you would wonder the less at this, if he thought he had discovered, or that somebody else had discovered for him, that the eye has no need of any external aids for distinguishing the relations of objects, their colours, magnitudes, distances, and such like; but can see best by its own native light. Something of this kind has really befallen those, who, through vanity, self-

self-interest, or some other mistake, have attributed so much to their own minds, that they have impaired their judgment. You will seldom fail to find in such persons a great desire to draw you over to their party, by tempting you to attribute too much to yourself, as they have done; and then they mean to take advantage of the consequences, which they understand well enough: that is, when you are grown conceited, they can lead you into their own opinions.

Every controversial writer against the doctrine or discipline of the church of England (of which the late times have unhappily produced a very great number), has much to offer in favour of the *liberty*, the *authority*, and the *rights of private judgment*: a sort of flattery which easily finds its way to the hearts of the young and ignorant. Pride and indolence are always forward enough to believe, without being argued into it, that they have nothing to do upon questions of the utmost importance, but to look inwards, and ask their own opinions. This persuasion precludes the use of all those qualifications with which human judgment wants to be assisted: it is an error which breeds many others, and seldom admits of reformation: for how can he be brought to

see his mistake, who has made it a rule to shut his eyes?

What we call *private judgment* is the judgment of a private person against the sense of the public, and in opposition to established laws and regulations : in other words, it is the judgment of an individual against the judgment of the society to which he belongs. They say, every individual must have a liberty to exercise this judgment : and so I say likewise : for nothing can be enacted by public authority, which private judgment cannot arraign and condemn, if it is so disposed. When public authority has determined that two and two make four ; thoughts are free ; and an individual may deny that, or any other position whatever, and no law on earth can hinder him from so doing ; for no society can make a law that shall hinder a man from being a fool. For himself, and within his own mind, where every man holds an œcumenical council, he will judge of things as they appear to him ; and nobody alive can help it ; and therefore we are obliged to allow that every individual has a *liberty of private judgment*, that is, he has an actual liberty of contradicting all mankind, and of judging in opposition to all the law and all the reason in the world,

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But now I must inform you, that they who have so much to urge in favour of this natural liberty, have pushed the matter farther, and argued for its *authority*; first, with respect to a man's self; and, secondly, with respect to the public. It has been pleaded, that a man is *justified* in his sentiments, because they are his sentiments; and that one persuasion, so far as the man himself is concerned, is as good as another; because he is not justified by the goodness of the *matter* believed, but by the *sincerity* with which he believes it. On which principle, lies are as good as truth, and a chimaera may answer the purpose of a sacrament.

Then, with respect to the public, it has been urged, that society must have regard, in all matters of conscience, to the judgment of every individual, and establish nothing of this kind till all the unreasonable and ignorant people in a country, (and such there will be in all countries) are first agreed as to the propriety of it. Here, it is pre-supposed, as you will immediately perceive, that society has no rule to go by, in matters of conscience, but their own judgment: if there is any rule which lays a common obligation on all parties, then this reasoning falls to the ground; for, by the authority of that rule, society may proceed to establish whatever is thence necessary for the

good of the whole, without suspending its judgment till individuals are satisfied.

Such are the claims of this redoubtable champion called Private Judgment; which protests against all creeds, and would new-model all states : however, let us be of good courage, and take a nearer view of him.

The judgment of an individual will be weighty or insignificant, as it is the judgment of reason or the judgment of passion. Whatever judgment a man may have formed within himself on any particular question, it must have been formed either with the means of knowledge, or without them; if without them, it is the judgment of ignorance; and is in fact not judgment, but a rash and groundless decision of the imagination : if with the means of knowledge, then we must consider what those means are.

Knowledge is conveyed to the mind either through the bodily senses, or by conversation with men, or by reading of books. There are many great subjects in which a man's own apprehension and experience will carry him but a little way; and even where experience ought to guide us, few men have spirit and industry to gather up what they learn in that manner. As to books, the majority are ignorant of languages;

languages; without which they cannot read some, nor judge critically of others. If they are engaged in secular business, they are not at leisure; and if they have not been brought up to literature, they are but ill prepared to take advantage of this source of information. It follows, therefore, that most of the private judgment which is found amongst mankind, is not original in themselves, though by its name it always affects to be so, but is borrowed from the persons by whom they have been educated, or with whom they have conversed. And this observation will teach you, by the way, that error in judgment is by no means confined to the illiterate. The common people have their mistakes, which we call *vulgar errors*: but many more monstrous and dangerous opinions are taken up by men of education than by the illiterate, in whom common sense retains that native power which art hath partly extinguished in the others, by introducing false, but specious rules of judgment, several of which I could produce.

It is the fate of scholars to fall early in life into the company of their elders or their equals, from whom they imbibe a set of principles to which they are soon attached, either because those principles flatter their pride, or encourage
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their idleness, or agree with their inclinations and appetites; and unless they are blessed with natural strength of mind and rectitude of intention, and favoured by some happy incidents, which bring new thoughts to their minds, their reading and conversation flow generally in the same channel throughout the whole course of their lives; they turn away with scorn from every thing that contradicts their favourite traditions; and thus they live and die the dupes of the first information they received, as do the Jews, Turks, and Gentoos. When they write books (if they commence authors) they bend and distort matters of fact, and represent all men and all things as they are seen through the medium of their own prejudices. If you attempt to reconcile such persons to any truth, you must treat them as men treat a one-eyed horse, turn their blind side toward an object, that they may go forward without starting.

It is not my design to write a satire upon mankind; I have compassion for all men in the worst of their mistakes, because they themselves are generally the greatest sufferers; but it is necessary for your safety, that I should represent things as they are, without fear or favour; and I am not singular in my observations. Mankind are such now as they used to
be

be formerly; and where their nature operates freely, it will act now as it did then. Cicerō said, many ages ago, *Plura enim multò homines judicant odio, aut amore, aut cupiditate, aut iracundia, aut dolore, aut lætitia, aut spe, aut timore, aut terrore, aut alia aliqua PERMOTIONE MENTIS, quam VERITATE.*—"Men are much more disposed to give their judgment of things out of hatred, or love, or inclination, or anger, or resentment, or joy, or hope, or fear, or cowardice, or any other emotion of the mind, than out of a regard to truth."—In virtue of this observation, he directs his young orator to trust the cause at last to an experiment upon the passions of his hearers. Though this is but a rule of oratory, it carries with it a reflection which bears very hard upon human nature. Hence it appears, that men are actuated, and often very violently, by a principle which has no regard to merit, truth, or justice. And now, I think, the question concerning the inherent *rights* of such a principle is very easily settled. Societies who have any concern for their own welfare and safety, have nothing to do but to guard against it, and keep a jealous eye upon it; for it would confound all truth, and unhinge the world.

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The grand motives on which men judge, who do not judge on principles of right reason, are custom, vanity, and self-interest. I knew a gentleman who was allowed to be a person of piety and benevolence, and yet his example afforded a striking instance of the weakness of private judgment. When he first took the sacred function upon him he went to reside in a city where Arianism had long been a fashionable doctrine : here he was touched with a pious indignation, like that of Paul at Athens, and *his spirit was stirred within him when he saw the city wholly given to heterodoxy*. In the execution of his office, he gave an unpopular proof of his zeal in the congregation, which at that time was much talked of. Some time afterwards he removed into another neighbourhood, where the clergy being generally addicted to the good old way, orthodoxy was no distinction : in this situation he became a zealous Arian : took up his pen in the cause ; and I have been informed he was a considerable member among the gentlemen of the Feathers-Tavern. Dr. Young calls Pride the *universal passion* : and I think we may with equal propriety say of it, that whensoever we are surprised with strange anomalies in the words and actions

actions of men, otherwise good and virtuous, it is the *universal explanation*.

Custom is another principle which has a fatal effect in directing men's judgments, and keeping their minds in bondage. To account for their opinions nothing more is necessary than to ask where they have been, and what they have been doing? Trace them back to the places of their early education, and follow them from thence into their connections in life, and you will find how they fell into their present principles. You have some knowledge of a right honourable gentleman who is regular in his morals, and serious in his behaviour, tender to his family, generous to his friends; and yet is perpetually struggling and raising disturbances, and perhaps would venture his head for the sake of some fantastical ideas in politics, which would be pernicious to his country, and will probably never do any good to himself. You think all this utterly unaccountable in a man who wants nothing that the world can give him: but I will explain the whole in a few words. When he was a boy his father sent him to a republican seminary, by the advice of a certain bishop, who was no great friend to the church of England.

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It is to be numbered among the many misfortunes and miseries of human life, that men differ so widely in their judgments, and upon such slight grounds; but you must have patience to see this, without being corrupted or perplexed: their example is rather to be lamented than imitated; and their opinions afford no argument against the truth. They judge according to the circumstances of their birth, parentage, and education: men always have done so, and always will to the end of the world. If a monkey could write, and give his judgment of the constitution of the world, and the *Histoire Generale* of the animal creation, he would produce something to the following effect. He would begin with informing you, that the monkey is the original man, and man a clumsy imitation of the monkey. Then he would describe the monkey-nature by all its perfections; the human by its wants and weaknesses. He would appeal to the order of nature itself; which has ordained that men shall plough the ground, and plant maize, for monkies to come and eat it; which proves, by the plainest of all arguments, an undeniable fact, a stubborn sort of evidence, that nature intended man for a labourer, and a monkey for a gentleman; for nature never sent monkies
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to plough. His native freedom would demonstrate a farther superiority ; for while men are gathered into societies within walls, like a fold of sheep, to be governed by laws and driven by authority, and loaded with taxes, like beasts of burthen, every monkey is his own master, and takes possession of the woods without going to the lawyers for a title.

Thus would the private judgment of a monkey argue, in opposition to the better knowledge of the human species. By monkies he would be heard with applause ; and when his reputation was established as a writer, his name would be a compendious proof of his doctrine. Some things unfavourable to his system would of course be concealed : he would never tell you, that while monkies take themselves for gentlemen, mankind shoot them for thieves, and chain them to a post for a shew, amongst the other free-holders of the desert.

THE
CHURCHMAN'S CATECHISM,
OR
ELEMENTS OF INSTRUCTION
ON THE
NATURE AND CONSTITUTION
OF THE
CHRISTIAN CHURCH;

BRIEFLY SHEWING,

- I. What the Church is, and how it is called.
- II. The Signs or Marks by which the Church is known.
- III. The Duties taught by the Church.
- IV. The Discipline of the Church.
- V. The Authority of the Church in Matters of Faith and Doctrine.
- VI. The Nature and Sinfulness of Schism.
- VII. The false Principles on which Schism defends itself.
- VIII. The difference between Morality and Religion.

Extracted chiefly from Bishop BEVERIDGE ; Archbishop POTTER ; Bishop HORNE'S CHARGE ; and a late ESSAY on the CHURCH.

Intended for the Use of SUNDAY SCHOOLS, and such adult Persons as are yet uninstructed in the Subject.

PREFACE.

THE preservation of unity in the Church is never to be expected, unless Christian people are seasonably instructed in those doctrines, which lead to peace and uniformity of worship ; and are convinced betimes of the scandal and sinfulness of Schism.

It is therefore much to be lamented, and I fear we are chargeable with some neglect, that our children in the Church of England have hitherto received so little information concerning the nature and original of the society to which they belong : while our dissenters are indefatigable in the zeal and diligence with which they inculcate, as early as possible, the grounds and reasons of their non-conformity.

There is a *Catechism* of the *Protestant Dissenters*, in common use ; which, instead of teaching the Christian faith, and recommending the Christian spirit of peace and love, infuses into the tender minds of chil-

dren a bitter dislike to the Church of England. They are told, that our Church is popish and superstitious in its worship ; arbitrary and unscriptural in its doctrines ; corrupt and defective in its discipline ; and that it derives no authority from Jesus Christ, but only from the state, which forms it into an establishment. No ill-natured cavil is here omitted ; and the abuses of modern times, which charity would cover and lament, are held out and magnified. The like uncharitableness is remarkable in a syllabus of Lectures by a late Mr. *Robinson*, a dissenting teacher of Cambridge ; as unjust and malevolent an invective as ever came from the conventicle. What must a child be who comes out of such a school ? brought up to envy and uncharitableness ! filled with a sort of *negative* religion, from an *opposition-catechism* ! and, perhaps, under such prepossessions as will never be reasoned with afterwards. And if it should be found, that persons who communicate such doctrines are vigilant and industrious in strengthening their party, and drawing away children from our schools to their own, it behoves us to be a little more upon our guard in this matter. Let us then practise some of that wisdom which may be learned from an adversary : let us begin, as early as we can, to fortify the minds of our children with those good principles of truth and obedience, which will be sufficient to preserve them

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them under the temptations they shall meet with as they come forward in the world,

That a *form* (however imperfect) may not be wanting, I have taken the pains to extract from Bishop Beveridge's excellent discourse on Acts ii. 47, *The Lord added to the Church such as should be saved*; and from Archbishop Potter's Treatise on Church Government; and from Bishop Horne's Charge; and from a late *Essay on the Church*; such elements of instruction, as may lay a foundation in the minds of our children of the Church; who, by a peculiar blessing of God upon the present times, are now come more immediately under our care than heretofore. It is a pleasure to consider the institution of Sunday Schools as a step to national reformation: but some persons of great learning and judgment have published their suspicions, that the sectaries will take advantage of it, to draw to themselves as many as they can of our children and servants; and so the common people will be infected with schism and sedition. Such consequences would be serious indeed, and ought to be provided against in time. If the fears of these worthy persons are well grounded, (and some late occurrences have taught us that they are so) the necessity for such a work as the present is more apparent. And as it is compiled in a spirit of peace and good-will, it were

much to be wished, that they who have made a science of nonconformity would give their children one fair opportunity of hearing some of our teaching; that they may have it in their power to make a liberal and impartial judgment for themselves. Our teaching is not *negative* like theirs; it is not *against* any thing; it follows fact, scripture, and primitive example; it is not intended to cast any *odium* upon *others*, but to defend and preserve that form of religious doctrine, by which we hope to be saved; and if the Dissenters would embrace it, and keep up to it better than we do, we are persuaded they might be saved also, without their nonconformity. Thus much is certain, that by uniting with us, they might be turned from that dangerous temper of mind, which is so often tempting them to disturb the public peace by works of envy, hatred, disloyalty, and false doctrine; the last of which, as the wisest among them know and lament, is rapidly gaining ground in their congregations. They of the Church of Rome also, who think we neither value nor understand Christian unity, may here find, that we are as ready as they are to render what is due to the Church of Christ, without making any improper or superstitious use of its ordinances and authority.

The word *morality* having of late years been much misunderstood, and been the occasion of some dangerous

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ous mistakes, a short catechetical instruction is added in a second part, shewing the distinction between Morality and Religion; which all Christian teachers in these days ought to inculcate: and we hope it will be attended to.



THE
CHURCHMAN'S CATECHISM.

CHAP. I.

WHAT THE CHURCH IS, AND HOW IT IS
CALLED.

Q. **W**HAT is the meaning of the word
Church?

A. It is ordinarily taken for the house of
God, or *place* of divine worship*.

Q. Is it any where so taken in the Scrip-
ture?

A. In 1 Cor. xx. 22, it is used for the house
or place of worship, in which Christians as-
sembled together.

* It is taken in this sense in our two excellent Homilies
on the *Right Use of the Church*. In the history of the
Gospel, the *place of worship*, which we call the *Church*,
had the names of the *Temple* and the *Synagogue*; which
Christ himself and his apostles duly frequented.

Q. What doth it signify farther?

A. It signifies the settlement of the Christian religion in any city or country : which is what we understand by the Church of *Ephesus*, the Church of *Antioch*, the Church of *England*, &c.

Q. But does it not signify more than that?

A. It signifies the whole Christian society, or Catholic Church, of which Jesus Christ is the head; and of which every national Church, properly so called, is a member.

Q. Why is the Church called *Holy*?

A. For several reasons. First, to distinguish it as a society different from the world, which is *wicked*, and *out* of which they are *called* who are brought into the Church.

Q. On what other account is the Church *Holy*?

A. From its relation to God; to whom whatever belongs, whether it be a place, a person, or a thing, it must be holy from that relation.

Q. What farther reason is there?

A. Because the Church, from its relation to God, is a cause of holiness in man. Its principal use is to sanctify those who are in it, and who are called *saints*, that is, holy persons. (1 Cor. i. 2.)

Q. What

Q. What are the different states of those who are in the world, and those who are in the Church?

A. The world *lieth in wickedness*; and they who are in the world only, will be *condemned with the world*: but they who are in the Church, are called to a state of salvation. (Acts iii. 47.)

Q. Has a man's situation any effect upon his character?

A. Certainly; if it be not his own fault: for as the world corrupts men, the Church sanctifies them.

Q. How can you prove that?

A. Our Saviour said, *the Temple sanctified the gold* which was brought into it. Therefore if the souls of men are as precious as gold, and the Christian Church as worthy as the Jewish temple, men must in a sense become holy by being made members of it.

Q. Is there not another reason why the Church is called holy?

A. Because it is a body, of which the Holy Spirit of God is the animating principle, or life and soul. (1 Cor. xii. 13.)

Q. Why is the Church called *Catholic*?

A. Catholic means *universal*: and the Church was so called, because though it was spread

spread over all nations, it was every where the same ; and so, in the whole, one Church, one body of Christ. It is also called Catholic, as distinguished from the Jewish Church, which was particular or peculiar, being confined to one nation or people ; whereas the Christian Church takes in all the nations of the world.

Q. How do the two societies of the Church and the World appear when they are compared together?

A. There is the like difference between them as between the waters of the flood and the ark of *Noah**; the city of *Sodom* devoted to destruction, and *Zoar* the city of refuge; *Egypt* the house of slavery, and *Canaan* the land of liberty.

Q. What reason have we to think that our own Church is a part of the Catholic Church of Christ?

A. Because we find in it the ordinances, the doctrines, and the authority of the Catholic Church.

Q. How does it preserve the authority of the Catholic Church?

A. Because it derives its authority by succession from the Apostles.

* See the first Collect in the office for Public Baptism,

Q. Why

Q. Why is succession necessary to a true Church?

A. Because none can make a Church but Jesus Christ himself, from whom we derive it: and without the rule of *succession*, any company of people, even of women, might make a Church. But the Church being the *Church of God*, and not a human society, men can no more make *God's Church* than they can make *God's world*.

Q. How does it appear that our Church preserves the same ordinances?

A. We find in it the same means of grace to fit men for salvation as were in the Church of the Apostles.

Q. Which are they?

A. Baptism with water; Confirmation; Absolution or forgiveness of sin; Benediction, which signifies consecration or authoritative blessing; the Lord's Supper; Ordination by the laying on of hands, &c,

CHAP. II.

OF THE SIGNS OR MARKS BY WHICH THE
CHURCH IS TO BE KNOWN.

Q. EVERY society or body corporate must exist under some outward form, as every natural body doth. By what outward form hath the Christian Church been distinguished?

A. By the order and authority of a lawful ministry of God's appointing.

Q. How many orders of ministers have there been in the Christian Church?

A. Three: Bishops, Priests, and Deacons: as many as were before in the Jewish Church.

Q. From whence do we receive them?

A. From the first Church, in the New Testament; where we find the three orders of *Apostles*, *Elders* (or *Presbyters*) and *Deacons*. (Acts xv. 6. and vi. 6.)

Q. How does it appear that the Apostles were of an order above the Presbyters or Elders?

A. Because out of the latter one was raised to the same office from which Judas had fallen; and so was of the rank with those
twelve,

twelve, whom Christ himself had ordained, as the chief order of ministers in his Church. (Acts i. 25.)

Q. Can you shew that the same superiority continued afterwards?

A. It appears that *Timothy* had an authority over *Elders or Presbyters*, to judge them when they were accused, (1 *Tim.* v. 19.) and that he had a power of ordaining by laying on of hands. (*Ibid.* v. 22.) The superscription also, at the end of the second epistle, informs us accordingly, that he was ordained the *first Bishop* of the Church of the Ephesians. These epistles shew there were many presbyters, but only one such bishop as had judicial authority over ministers of the Church.

Q. What is an Archbishop?

A. The chief bishop of a province.

Q. Why is this pre-eminence necessary?

A. Because if the bishops of a province meet in council, some one of them must take the chair, and lead the business, to prevent confusion, as in other assemblies. Thus in the council of the Church at Jerusalem, James, the apostle or bishop of Jerusalem, is first in the council and gives *sentence* upon it*. (*Acts* xv. 19.)

* This fact is remarkable against the supposed supremacy of St. Peter.

Q. How

Q. How many provinces are there in England?

A. Two; *Canterbury* for the *southern* dioceses, and *York* for the *northern*.

Q. Whence come dignitaries and lay-officers in the Church?

A. From the favour of Christian princes in Christian countries.

Q. Whence doth it appear that the Church must be a visible and distinguishable society?

A. Because Christ hath given us a precept, which cannot otherwise be obeyed, "*Tell it unto the Church.*" (Matt. xviii. 17.) And the apostle commands Christians to *obey them that have the rule over them*: (Heb. xiii. 17.) in which he supposes we may always know to what society and to what persons our obedience is due.

CHAP. III.

OF THE DUTIES PRESCRIBED BY THE CHURCH,

Q. WHAT duties are enjoined by the Church, to be practised by all its members?

A. The

A. The same which Christ commanded to all his disciples: *prayer, fasting, and alms.*

Q. How did Christians worship in the primitive Church?

A. By falling down upon their knees, when occasion required it. Kneeling is the proper posture of supplication. *I bow my knees*, saith the apostle St. Paul. *He kneeled down and prayed with them all.* (Acts xx. 36.)

Q. What respect was paid to public prayer by Christ and his apostles?

A. Stated hours of prayer were appointed by the Church, which the apostles continued to observe by resorting to the temple, even after the ascension of Jesus Christ. *Peter and John went up together into the temple at the hour of prayer, being the ninth hour.*

Q. What follows from hence?

A. That, if Christians have a Church, they should resort to it at the hours of prayer, after the example of the apostles.

Q. Does it appear that God himself had any respect to these hours of prayer?

A. It appears from many examples. *Cornelius*, according to the custom of the Jews, to whom he was a proselyte, observed the duties of prayer and alms at the appointed hours;

and the angel was sent to him at the *ninth hour*, one of the hours of public prayer.

Q. Give me another example.

A. Peter went up to his devotions at the *sixth hour*, when God sent him that vision, which informed him under a figure of the acceptance of the Gentiles. (*Acts x. 9.*)

Q. Can you give me any examples from the Old Testament?

A. Fire was sent from heaven upon Elijah's altar *at the time of the evening sacrifice*: (1 Kings xviii. 36.) The angel Gabriel came to Daniel about the time of the evening oblation, (Dan. ix. 21.) observing the hour of the Church service, though there could then be no sacrifice to mark it.

Q. What doth Christ say of the Church?

A. He saith, *My house is an house of prayer*: and that man will ever be found the best Christian, who attends the Church more for prayer than preaching. It is no certain test of true piety, when a man runs after sermons, and neglects the great duty of public prayer. The *itching* of the *ear* is not a virtue but a distemper; often attended with many other dangerous symptoms.

Q. What provision did the Church make for preaching at the Reformation?

A. The Church found it expedient to lay some restraint upon preaching as well as upon praying, and therefore provided an excellent form of sound teaching in the Homilies; from which our congregations might still learn much truth and be much edified.

Q. Why doth the Church appoint certain holidays with particular services?

- A. To direct our thoughts and devotions to the life and actions of Jesus Christ, which we should be apt to forget, unless reminded by the season. The common year is divided by the motions of the *natural sun*; but the kalandar of the Church follows the motions of the *Sun of Righteousness*.

Q. Why do we observe Saints' days?

A. To commemorate the virtues and sufferings of the Saints; that we may be stirred up to imitate their faith and patience*.

Q. The next duty enjoined by the Church is that of *fasting*: what is the use of it?

* The work of Mr. *Nelson*, on the festivals of the Church, is the best extant, for instructing families in Christian learning and piety: and some thousands of good people are edified by the use of it. A short work of the same intention, but fitter for children, is Mr. *Crossman's Introduction*, of which we suppose thirty thousand may have been used in our Sunday schools.

A. To moderate the desires of the body, and bring them into subjection to the spirit. (1 Cor. ix. 27.)

Q. What other use is there in fasting?

A. It gives efficacy to prayer, and turns away the wrath of God from us. Devils were cast out by prayer and fasting: and when the people of Nineveh proclaimed a fast, God is said to have repented of the evil he had threatened, and he did it not. (*Jonah* iii. 5, 10.)

Q. Which is the greatest fast of the year?

A. That which is called *Lent*: in memory, and after the example of Christ, who fasted forty days in the wilderness. It precedes Passion-week and Easter, that we may be better prepared for the celebration of that holy season.

Q. What are *alms*?

A. Gifts of mercy: that is, money given by devout persons, for the relief of poor and distressed Christians.

Q. On what occasion were alms given?

A. Alms were anciently joined with prayer; and were thought to render prayers more acceptable. Poor objects were therefore laid at the gate of the temple, to be relieved by those who were going in to pray.

Q. Why

Q. Why do alms render our prayers acceptable?

A. The reason is plain: for when we beg of God to relieve our wants, it is but just we should relieve the wants of others.

Q. When are alms more particularly required by the Church?

A. In the communion service; when with the holy oblation of Christ's body and blood, it is right we should offer ourselves and our worldly substance to be consecrated with the offering of the eucharistic sacrifice; that we, and all we have, may be acceptable and blessed.

Q. What is the present state of alms-giving?

A. Not on so good a footing, as when the rates, by which the poor are now maintained, were supplied by the voluntary offerings of devout Christians and religious societies*.

Q. How is the defect in a great measure compensated?

A. By the many charities of hospitals, schools, and charitable associations, for the relief of mutual wants by mutual contributions;

* The relief of the parish-poor was antiently a work of choice and piety, before legal rates were found necessary: and in many churches the box is still extant, which received the offerings of devout persons.

which charities happily abound amongst us : but still there is great room to wish for more alms and more devotion, in the old Christian way*.

CHAP. IV.

OF THE DISCIPLINE OF THE CHURCH.

Q. WHAT is meant by the *discipline* of the Church?

A. That constitution of rules and orders, by which the clergy and the congregation are obliged to walk, and to worship God in truth and holiness.

Q. Suppose any of the congregation are wicked and disgrace their profession?

* The giving of alms is ignorantly, and with very bad effect, called by the name of *charity*, as if the giving of alms were the whole of charity ; whereas a man *may give all his goods to feed the poor*, and have no charity. Of late a new *philanthropy* is come into fashion, which affects but little relation to the Christian virtue of Charity, and is nearer of kin to the charity of *Free Masonry*. Let the Christian distinguish properly ; and if he gives a preference, let it be given to those who *belong to Christ*.

A. The

A. The church-wardens are under oath to present such twice in a year, that they may be brought to repentance; or cast out of the Church.

Q. What is the difference between a clergyman and a layman?

A. A clergyman is a person ordained by the bishop to minister in holy things: a *layman* is one of *the people*, not in holy orders.

Q. What lay-officers have authority to act for the discipline of the Church?

A. The church-wardens, chancellors, officials and officers of the court should be laymen.

Q. Why so?

A. That the people when they are corrected for their offences may not think themselves hardly dealt with; the persons to whom they are committed being of their own order.

Q. How long have lay-officers acted in the affairs of the Church?

A. Almost ever since the conversion of the Roman empire, for 1300 years; when persons learned in the laws were granted to the Christians for settling their differences.

Q. What security have we that they will not impose upon us and oppress us?

A. They are all under oath to deal up-
E E 3 rightly,

rightly, without respect to favour or reward; which is all the security we can have from any man.

Q. What is *excommunication*?

A. The casting of an impenitent sinner out of the Church.

Q. When is this done?

A. When a sinner refuses to obey the rules and admonitions of the Church: as, in like case, a refractory member is separated from any other society: for, the very being of such a society is inconsistency with the membership of such persons, as act in defiance to its laws.

Q. What doth our Saviour say of such persons?

A. That if any one *refuse to hear the Church*, he should be to us a *heathen* and a *publican*. (Matt. xviii. 17.)

Q. Is discipline properly observed in the Church of England?

A. It is to be lamented by all serious Christians, that Church laws are not better enforced upon the clergy and the laity; for impunity breeds impiety; and impiety grows bolder by neglect, till it defies all subjection: and then the judgment of God upon a people is not far off.

CHAP. V.

OF THE AUTHORITY OF THE CHURCH IN
MATTERS OF FAITH AND DOCTRINE.

Q. IF there are disputes among Christians about the faith, by whom must they be settled?

A. Either by themselves, or by the Church.

Q. What will be the case if they judge for themselves, with what is called *private judgment*?

A. This is contrary to the first law of all society; which provides, that no man should be *judge in his own cause*: for if this were generally admitted, there could be no such thing as society in the world: and the reason of the thing is the same in the Church as in any other society. Confusion must be the end of such a liberty; and Church-confusion is worse in itself, and more fatal in its consequences, than any other.

Q. What is the consequence when men disagree with the Church, and renounce its authority?

A. They no longer agree with one another,

but divide into sects of Anabaptists, Quakers, Independents, &c. and fall into the heresies of *Arius*, *Socinus*, &c. which degenerate into infidelity itself: a lamentable fact, and very dishonourable to the claims of private judgment.

Q. What happened in the last century?

A. The Puritans, who went upon a private spirit, broke into threescore different sects; some of whom held blasphemous opinions*.

Q. What use do the Roman Catholics make of such facts?

A. They lay it all upon the Reformation; saying, that when we leave their Church, we never know where to stop. But this censure is not true of the Church of England; which in her Articles and Liturgy hath preserved the doctrines of the Reformation for two hundred years.

Q. But did not the Church of England go upon *private judgment* against the Church of Rome at the Reformation?

A. The Church of England never claimed a right of judging by individuals (which is the case when judgment is private) but used its public judgment, as a society, against a fo-

* A dissenting minister at that time has given us a particular account of them. See *Edwards's Gangrena*.

reign usurpation. It only reclaimed its ancient rights, upon the ground of *scripture*, and the pattern of *primitive antiquity*.

Q. Whence come those scoffers and infidels who attack the foundations of Christianity, and are now endeavouring to overthrow its doctrines?

A They do not *always*, but most commonly arise out of our sectaries: and if they do not, they never fail to enter into a good understanding with them: of which the examples are notorious*.

Q. But if the Church is to decide in controversies of faith, will not that make the Church a judge of the faith itself?

A. By no means: for the Church itself is still subject to the law of faith in the word of God, and is to administer it faithfully, as the *witness* and *keeper of holy writ*, not as a judge over it.

Q. How does this case stand in civil matters?

A. In controversies of law, the judge does not make, but only administers the law: which if private persons were to do for themselves,

* Mr. *Gibbon* begins his fine laboured invective against Christianity, by siding with the Presbyterians against diocesan episcopacy.

there could be no end; and justice would become ridiculous. The bold, noisy and selfish would carry every cause for themselves, and bear down all before them.

Q. How does it appear, that God supports the authority, and respects the office of those who are to minister in his Church?

A. It appears from his promises and his practice.

Q. What are his promises to this effect?

A. He promised to *be with his Church to the end of the world*: and has given us an assurance, that *the gates of hell* (the powers of opposition, and the *mouth* of iniquity) shall not *prevail against it*.

Q. How does it appear from his practice?

A. Because the office is not taken out of the hands of his ministers even by God himself.

Q. On what occasions do you find this?

A. When Jesus appeared to Paul, and Paul asked what he was to do, he was answered, that Ananias, a disciple, should be sent to teach him. The Lord does not answer the question; but refers him for instruction to those of his Church upon earth. (Acts ix.)

Q. Where again do you find the like?

A. When

A. When the Angel appeared to *Cornelius* he did not instruct him himself, but commanded him to *send for Peter*.

Q. Where again ?

A. When the Ethiopian Eunuch was reading the prophet *Isaiah*, the Spirit did not teach him by his own immediate act, but bid *Philip* go and preach to him.

Q. Why was all this done ?

A. To secure us from the impositions of a private spirit : inasmuch as we may learn from the example of God himself, that a man has not the truth, unless he has received it from the Church.

CHAP. VI.

OF SCHISM.

Q. WHAT is *schism* ?

A. It is the sin of making a *division* in the Church, and separating ourselves from it.

Q. What is the danger of so doing ?

A. The first danger is that of committing a great sin : because if charity be the first of virtues, schism, which is its contrary, must be
the

the first of sins. Take the Apostle's description of *charity*, 1 Cor. xiii. and reverse it in every article, and we shall have the description of *schism*.

Q. What farther danger is their in schism?

A. The obvious danger of losing the benefit of God's ordinances for our salvation; as a limb severed from the body loses the *life* of the body.

Q. Why so?

A. Because if we have no true Church, we have no true *sacraments*, to which the promises of *life* are annexed.

Q. What farther danger is there?

A. The danger of falling into habits of censoriousness and uncharitableness against our brethren; the bitterness of unjust accusation; and also into error of doctrine.

Q. Why is this?

A. Because they who leave the Church, must make the worst of it to justify themselves. They are therefore naturally inclined to exaggerate and triumph in the defects of the Church, if any are to be found; and to *make* them where there are none. Instead of labouring to amend the Church, they are tempted to take pleasure in its corruptions.

Q. What

Q. What farther evil is there in separation ?

A. The common cause of Christianity suffers, when the Church is deprived of the assistance and example of men who are otherwise good and virtuous. Our loss is *double* when they who should be *for* us are *against* us: and the characters of such, being *specious*, are held up to the world, as a proof that schism is no sin.

Q. Why is there also a propensity to error in doctrine?

A. A spirit of opposition, beginning in some things, extends naturally to other things: and we see by experience, that the religion of separation hath not so much of Christianity in it now, as it had some years ago; but is degenerating daily into the wild philosophy of Socinianism and Infidelity.

CHAP. VII.

OF THOSE FALSE PRINCIPLES BY WHICH
SCHISM DEFENDS ITSELF.

Q. ARE there any false principles, which have a tendency to produce and justify schism ?

A. There

A. There are several. Persons who have not been able to prove their title as members of the Church, have feigned an invisible or spiritual Church, not of this world, in which a man may have communion with Christ, without joining himself to any visible society of Christians.

Q. Where is the error of this ?

A. No such distinction is warranted by the Scripture. But if it were, still we must attain to things invisible by the way of outward visible ordinances. We might as well hope to be saved by *invisible sacraments* as in an *invisible Church*. Neither is it the doctrine of the Scripture that our Church-membership consists in holding communion with *Christ only* : it being also required, that we should hold communion with one another—*We are one bread and one body.* (1 Cor. x. 17.) *We are baptized into one body.* (1 Cor. xii. 13.) *We are members one of another.* (Eph. iv. 25.) Schism is not properly a sin which breaks the union between Christ and the Christian ; but which divides Christians from one another.

Q. Are there any other principles applied to the same purpose ?

A. Predestination and election to grace ; pretended inspiration ; and the sufficiency of moral virtue.

Q. How

Q. How do these operate ?

A. The first sets us above the Church : the second above the Bible : and the third above Christian worship.

Q. How does the first set us above the Church ?

A. Because if men are predestinated and elected to salvation by a secret decree of God, independent of all ordinances, there is no need of any Church at all.

Q. How does the second set us above the Scripture ?

A. Because, if we act under the same inspiration as the apostles and prophets, we become a rule to ourselves against all other Christians.

Q. How does the third set us above Christian worship ?

A. Because it teaches, that religion consists in what we *do*, not in what we *are*, and what we *believe* or *profess* : and so moral honesty between man and man will be accepted of God without faith to recommend it ; as well in a Turk as in a Christian.

Q. Is there not also another new opinion which justifies all errors and divisions among Christians ?

A. There is an opinion, that *sincerity* in
I any

any profession will make it acceptable. But if this were so, then a lye may have all the good effects of truth if it be but *believed*.

Q. But hath not Christ said, *he that despiseth you despiseth me* ?

A. Therefore it must surely be very dangerous to teach men that they may despise the ministry of the Church and yet be innocent ; when Christ himself hath taught us, that in such a case a man is to be considered as *an heathen man and a publican*.

Q. Is not the fact of the Church of England's Reformation objected to us, as an example which justifies the separation of our sectaries ?

A. It has been so applied both by the Papists and the Dissenters : but the cases are not parallel. The Church of England, which had been a Church before any preachers entered this island from Rome, only returned to its original independence, and threw off an unjust usurpation : whereas our sectaries have thrown off the just and lawful authority of reformed episcopacy. If the cases are the same, then the authority of the pope over the bishops of this Church was a *legal* authority.

CHAP. VIII.

THE CONCLUSION.

Q. WHAT use are we to make of the doctrine in the foregoing chapters ?

A. We are to consider, what is the duty of Christian people in respect to the Church : which is, to honour God in all his institutions ; as knowing that our disobedience is not against man, but against the Lord. (*Exod.* xvi. 8.)

Q. How can we rebel against God whom we do not see ?

A. We cannot rebel against him in his own person ; the only possible way is, to affront him in *things, persons, times, or places*, which belong to him. In such cases, he takes the affront to himself. The text of *Hos.* iv. 4. represents it as a heinous sin, even the pattern of all wickedness, *to strive with the priest* ; for which *Corah* and his company perished in a fearful manner in the wilderness.

Q. What doth our Saviour say ?

A. Our Saviour commands us to *hear the Church*. Yea he taught the people to obey the

the scribes and pharisees, because, bad as they were, they still retained the authority of succession, and *sat in the seat of Moses* : and he himself, for an example to us, attended the services of that temple which he was about to destroy. Why should not the Christian ministry of this day sit in the seat of the apostles, as the Jews, in the last days of their Church, sat in the seat of Moses, who was so long before them ?

Q. What is our duty in respect to the maintaining and supporting the Church and its ministry ?

A. When the Jews observed a conscientious payment of their *tithes*, down to the most trifling articles, our Saviour told them, it was what they *ought to do*.

Q. Why did God ordain the maintenance of his ministers by tithes and offerings ?

A. To render that maintenance more *certain* in itself, and *independent* of the people : for which reasons the method is much disliked and exclaimed against by those who are no friends to Christianity or its ministry. In this way of supporting the Church, the devotion of the people pays that first to God, which the minister takes to himself *. If a minister

* This cannot be done when *tithes* are changed into *lands*.

is the people's hireling, he will be afraid to offend the people by teaching the truth and rebuking vice. Yet, after all, a wise minister will consider the people as the *end*, and himself as the *means*. The Church was not made for Moses; but Moses for the Church.

Q. What is St. Paul's advice upon this subject?

A. He commands us to obey those that watch for our souls, and to esteem them very highly in love for their work's sake: (1 *Thess.* v. 15.) He teaches us (1 *Cor.* xii.) that the Church is a *body*, all the different *members* of which should be at peace together, and have care of each other as in the body natural. Then he proceeds to assure us in the next chapter, that it is of so much consequence to preserve the *peace* and *unity* of this *body* (which he calls by the name of *charity* or *love*) that all our works and all our qualifications without this are of no value, and we ourselves are *nothing*!

Q. Do people see this?

A. Of late we are so full of a spurious affected candour toward all sins and errors; and it is the interest of so many to keep it up, that true charity, such as the apostle hath enforced, is very little understood. Schismatics

teach us, that charity consists in tenderness to those who have broken charity; and if we admonish them to repent of their sin, they say we have *no charity*.

Q. In this critical situation, how are Christians to conduct themselves?

A. They must look unto Jesus, the author and finisher of their faith; who never tempered and qualified his doctrines to please the multitude; but hazarded the contradiction of sinners, the sneers and scoffs of hypocrites, misers, and adulterers; and was at length clamoured out of his life by the voice of a corrupt people, set on by party-leaders and unfaithful ministers.

Q. May we not lessen this danger without sin?

A. Certainly; and it is our duty so to do. We are admonished to *instruct with meekness those that oppose themselves*: to be resolute in the truth, but gentle in the manner of recommending it: avoiding all that intemperate language and personal railing which the sectaries have used against the Church. What errors soever we may find in men, we should be tender to their persons and their feelings. God knoweth more of mens' hearts than we do: he will make allowances for the circumstances

stances they have been under, and the power of early prejudices ; so great, that no reasons, nothing but divine grace, can contend with them. How much did it require to convince St. Paul ! yet he was a man of a good meaning in his heart. Some of those who contend furiously with us, may, in temper and intention, be such as he was. Wheresoever they are to be found, we should bear with them, for so God himself doth ; and we should pray, that they may be farther enlightened. This is the charity of a wise man, and a true Christian.

PART II.

ON THE DIFFERENCE BETWEEN MORALITY AND RELIGION.

Q. WHAT is *religion*?

A. The rule which teaches us to believe in God and to worship him.

Q. What is meant by *morality*?

A. The rule which teaches us to live soberly and honestly.

Q. What are the great duties of religion?

A. Faith, hope, and charity.

Q. What are the virtues which the teachers of morality have reckoned the principal?

A. They are four in number: *justice, temperance, prudence, and fortitude.*

Q. What is justice?

A. The rule by which we give to every man what is due to him.

Q. How far does this extend?

A. To the payment of debts and wages, the giving of tribute to whom tribute is due, fear to whom fear, honour to whom honour.

Q. What is *temperance*?

A. The

A. The rule whereby we restrain and moderate the appetites of the body, which are all given to excess.

Q. What is prudence?

A. The rule by which we distinguish between good and evil; seeking the one and avoiding the other, with a view to their consequences.

Q. What is the meaning of the word *prudence*?

A. It is the same with *providence*, and means *human providence* or *foresight*.

Q. What is fortitude?

A. The rule by which we are to meet danger, and bear sufferings.

Q. Which are the principal *vices*?

A. They are contrary to the principal virtues: injustice, intemperance, imprudence, and cowardice.

Q. What is an unjust man?

A. One who defrauds others of their due, or denies it to them. We commonly call such a man a *rogue*.

Q. What is an intemperate man?

A. One who abuses himself by indulging his appetites.

Q. What do we call him?

A. A glutton, a drunkard, a sot, a beast.

Q. What

Q. What is an imprudent man?

A. What we commonly call *a fool*: one who acts wrong, and does not foresee the consequence of his own actions, or pays no regard to it; and so brings himself into difficulty, poverty, misery and contempt.

Q. What is a man without fortitude?

A. He is what we call base and mean-spirited. He fears what a wise man ought not to fear, and generally increases danger by a false endeavour to escape it.

Q. Are the virtues necessary to each other?

A. They always do best together: he who has no temperance will hardly preserve his justice; because he will be wasting upon himself what he should pay to others.

Q. Give me another example.

A. He who has no fortitude, will be tempted to injustice, or falsehood, or treachery, to save himself from danger.

Q. Give me another.

A. He that has no prudence to consider consequences, will not be guarded against the fatal effects of pleasure, extravagance, and intemperance.

Q. How far will the practice of these virtues avail to our salvation?

A. They do well in society, and will assist
in

in carrying us with safety through the world ;
and therefore every wise man will observe
them.

Q. Why will they not save us ?

A. Because we are to be saved by *faith*.

Q. But are the virtues then unnecessary ?

A. By no means : they are as necessary to
Christians as to other men : but we are saved,
not by what we *do*, but by that *faith* in the
promises, and that *love* to God *with which* we
do it.

Q. Where is the propriety, wisdom, and
justice, of our being saved by *faith* and not by
works ?

A. Because all good works of every kind
may be practised in hypocrisy, and proceed
from some evil or vain motive, to deceive
men : but in faith there can be no hypocrisy.

Q. Why so ?

A. Because faith is between God and man
only ; not between man and man : and to
God no man can be an hypocrite : therefore
no virtue is certain and universal but that of
faith.

Q. What is the farther excellence of faith ?

A. It subdues and extinguishes the pride
of reason, and gives to God all the glory of
our salvation. Reason raises questions against
the

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the word of God; as Sarah laughed at the promise; but faith receives it, as Abraham believed the promise, and it was *accounted to him for righteousness* *.

Q. Are the moral virtues commanded in the gospel?

A. Faith does not make void the moral law, but establishes moral obedience, and far exalts the nature of it, and gives us the only true and powerful motives to the performance of it. They are therefore all of them particularly commanded—*Once no man any thing—He that striveth for the mastery is temperate in all things—Take heed to yourselves that ye be not deceived—Speak the truth with boldness—Add to your faith virtue, that is fortitude.*

Q. What encouragement have we to practise the virtues thus commanded?

A. An assurance that a crown of victory is laid up for him, who by *adding virtue* to his *faith*, demonstrates its reality, by overcoming the temptations of the world and the flesh.

Q. What is *deism*?

* Divines, in the early days of the Reformation, spoke very differently of human reason, from what we have heard in later times—*Pietas conculcat rationem, oblatrantem canem*—“Piety trampleth upon reason, that barking dog.” *Commenii orbis pietas. Ch. Religio.*

A. It

A. It is the affectation of morality, without Christian piety.

Q. Who are deists?

A. They call themselves, as the moral heathens did, *philosophers*, and set up *natural religion* against the Bible.

Q. And is not natural religion a good thing?

A. The testimony of nature to religious truth, so far as it will go, is good : but natural religion hath been vended as a thing which man can find out for himself by the light of nature and reason only.

Q. Does it agree with the gospel?

A. Not at all : it has neither Father, Son, nor Holy Ghost : no fall of man ; no atonement for sin ; no grace ; no sanctification ; no sacraments ; no devil ; no church ; no communion of saints ; no resurrection ; no life everlasting.

Q. When did it first arise among Christians?

A. It was brought into fashion by some philosophising divines of the last century, of whom the chief was Bishop Wilkins, a person who had conceived the project of flying up to the moon, and sat very loose as to all the discriminations between the Church and the conventicle. At first it was a sort of *neutral*, between Christianity and heathenism, and was accom-

accommodated to the former ; but of late, it hath been severed from Christianity, and is now much more nearly allied to heathenism.

Q. What effect hath it had ?

A. It has given great advantage to unbelievers ; who have more securely attacked the doctrines of the Christian faith, as absolutely false, or at best superfluous and unnecessary. It has banished Christianity from many of our pulpits ; and introduced many corrupt interpretations of the Scripture, and it has given occasion to the Methodists, to set up their tabernacles for the preservation of that faith, which seemed to be departing from the Church.

Q. What religion had the heathens ?

A. Not natural religion, but traditionary idolatry ; whose rites of worship agreed in many articles with the divine law. The heathens never depended for acceptance on any of their moral works ; but always had recourse to rites, sacrifices, supplications, and other acts of what is called *devotion*, for the pardon of sin, and the averting of divine vengeance.

See the 11th, 12th, and 13th Articles of Religion.

END OF THE ELEVENTH VOLUME.

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1. The first part of the document is a list of names and addresses of the members of the committee.

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